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The
CHRISTIAN CENTURY

Published Weekly

New Hope for the United Nations

An Editorial

Protestant Education

By T. A. Kantonen

Revise the Marshall Plan!

By John B. Crane

Nobel Award to the Quakers

An Editorial

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In This Issue

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November 12, 1947

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Calendar of Coming Events

Nov. 11, 18, 25; Dec. 2, 9. Conferences on Psychiatry and the Minister, Chicago.
Nov. 12. Lutheran Regional Seminars on Lund Assembly, Fresno, Calif.; Houston, Tex.
Nov. 13. Disciples of Christ Regional Conference on Christian Unity and Cooperation, College of the Bible, Phillips University, Enid, Okla.
Nov. 13. Lutheran Regional Seminars on Lund Assembly, Dallas, Los Angeles.
Nov. 14. Lutheran Regional Seminar on Lund Assembly, Phoenix, Ariz.
Nov. 14-16. American Federation of Lutheran Brotherhoods Biennial Convention, Milwaukee.
Nov. 14-16. World Alliance for Friendship Through the Churches Annual Meetings, Boston.
Nov. 16. Men and Missions Sunday.
Nov. 16. Chicago Sunday Evening Club; Oscar F. Blackwelder, speaker.
Nov. 16. Ford Hall Forum, Boston; Quincy Howe, speaker.
Nov. 16-18. National Stewardship Institute, Washington, D. C.
Nov. 16-Dec. 17. United Church Canvass Campaign.
Nov. 17-18. United Council of Church Women, Six-State Area Meeting, Oklahoma City.
Nov. 18. Federal Council of Churches Executive Meeting, New York city.
Nov. 18. Boston Institute for Religious and Social Studies; Prof. Clyde Kluckhohn, Fr. Francis P. Moran, speakers.
Nov. 18. Chicago Institute for Religious and Social Studies; Abraham Heschel, Wilhelm Pauck, Yves Simon, speakers.
Nov. 18. New York Institute for Religious and Social Studies; Hunter Guthrie, S. J.; James Marshall, Herbert R. Northrup, speakers.
Nov. 18-19. National Stewardship Institute Interagency Conference on Church and Welfare Support, Washington, D. C.
Nov. 19-20. Oklahoma Council of Churches Annual Convocation, Oklahoma City.
Nov. 20-22. Fellowship of Reconciliation Council Meeting, New York city.
Nov. 20-23. United Stewardship Council Annual Meeting, Buck Hill Falls, Pa.
Nov. 20. Chaplains-Churchmen Conference, Chicago.
Nov. 20-23. Conference on the Churches and the Economic Order, Chicago.
Nov. 23. Chicago Sunday Evening Club; David A. MacLennan, speaker.
Nov. 23. Ford Hall Forum, Boston; Lewis Browne, speaker.
Nov. 24-27. Annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill.
Dec. 2-3. American Bible Society, Advisory Council, New York city.
Dec. 2-4. Conference on the Churches and the Economic Order, Baltimore.
Dec. 2-5. International Conference on the Community and Religious Education, Columbus, Ohio.
Dec. 3-4. Church Pensions Conference, New York city.
Dec. 4-6. Historic Peace Churches Sixth Annual Rural Life Conference, North Manchester, Ind.
Dec. 5. Department of Evangelism, Federal Council of Churches, New York city.
Dec. 5-7. 'Oslo in Ohio' Conference, Ohio Christian Youth Council, Findlay.
Dec. 12-14. Conference on the Churches and the Economic Order, Buffalo.
Dec. 16. American Committee for the World Council of Churches and Friends of the World Council, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

DISMAL PREDICTIONS of failure for the voluntary food conservation program have received an official jolt from Charles Luckman, chairman of the President's committee. Speaking in New York at the end of last month, Mr. Luckman said that continuation of the present food-saving measures for another two months would provide the additional 100,000,000 bushels of grain needed for Europe by the first of next year. The conservation program, according to its director, is picking up momentum and is now on the highroad to success. This is good news; it should intensify church efforts to enlist the entire population in observance of all the features of the grain-saving campaign. Meanwhile, however, a Kentucky jurist has done what he could to throw a monkey-wrench into the national effort. On October 28 a circuit judge in Louisville issued an injunction forbidding a distillery to stop operations, on the ground that otherwise it would fail to fill contracts for whisky which the President's committee had no right to ask it to forego. It remains to be seen whether other liquor manufacturers will try to take advantage of this loophole in the grain conservation program opened by an inferior court. If they do, the humane-minded portion of the American public will just have to make up the food deficit left by the whisky-makers.

Progress of the Food Drive

Palestine Problem No Nearer Solution

THE UNITED STATES finally presented its working program for partition of Palestine to the United Nations committee last week. It calls for establishment of separate Arab and Jewish states by next July 1, the withdrawal of all British troops by that date, supervision of the partition and withdrawal by a three-man commission drawn from "neutral" countries. Whether the "foreign legion" scheme to keep the peace after partition is still contemplated, the American statement did not make clear. Russia, it is said, will soon bring forward an entirely different proposal. Reports from London indicate that the British government is growing short-tempered about the whole business. Apparently the Attlee cabinet feels that the American plan, which would leave the British responsible for order during the tumultuous period of partition and their own withdrawal, is trying to shoulder an impossible responsibility on them. They have every reason for feeling that way about it. Accordingly, they say that if this session of the U.N. Assembly does not succeed in gaining Arab and Zionist agreement on some program for Palestine's future—as it won't—they intend to start evacuating their forces on the day the Assembly adjourns and to complete their withdrawal within six months. All of which goes to show that the Palestine question, despite the U.N. report and the American and Russian approval of partition "in principle," is really no nearer solution.

Sobering Words from Chancellor Magnes

AS the United Nations proceeds to consider the Palestine issue, the world Jewish community cannot afford to disregard the solemn warning uttered in Jerusalem by Chancellor Judah L. Magnes of the Hebrew University. Speaking at the opening of this year's session of the university, Dr. Magnes spared no words in pointing out the spiritual peril in which Judaism stands from the increase of terroristic methods and of an end-justifies-the-means ethic in the struggle for an independent Zionist state. "You may say," declared this great spokesman for Jewish religious revival, "that because of our straitened position, from which there is no escape, we have declared a kind of moral moratorium or, in today's terminology, a freezing of our morals. It is possible to freeze preserves or to freeze money for a time and after that to restore its value. But it is not within the power of man to freeze his morals." Dr. Magnes went so far as to declare that it is harder for a Jew to retain his religious integrity today while living among "these new-fashioned Hebrews" of the political Zionist movement than among Gentiles, forbidding as the Gentile world seems in many Jewish eyes. With next week's issue The Christian Century will publish a supplement by another famous rabbi, Dr.

Morris S. Lazaron of Baltimore, which reinforces Dr. Magnes' call for a Jewish return to a sense of *spiritual* mission.

Eastern Churches Are Political Pawns

ON several occasions it has been pointed out in these columns that the Eastern Orthodox churches are political pawns to an extent almost unknown in the West. Another illustration of the way in which the Orthodox churches do the bidding of the political state has recently been furnished from Bulgaria. There the head of the church, the Exarch Stephan, has greeted the alleged revival of the Comintern with a pastoral letter which praises this as a move to cement "Slav solidarity." He declares that Bulgarian Orthodoxy has a "passionate love for the dream of liberty and peace under the wise leadership of the Soviet Union." (If our readers have missed editorial comment here on the resurrection of the Comintern, this has been simply because we never believed it dead or buried. There is little significance in a resurrection which never took place.) Great stress is being placed by leaders of the ecumenical movement on participation by the Orthodox churches. Orthodox participation does have a certain importance in supporting the claim to ecumenicity. But we trust that there will be no illusions at Amsterdam, or at Geneva, as to the Erastian nature of any Orthodox churches which may be represented. Behind the maneuvers of metropolitans, patriarchs and exarchs there can almost always be detected the controlling influence of some party line. This is as true for the Orthodox episcopacy which is "on our side" in the tangled affairs of southeastern Europe and the Near East as for that which isn't.

Civil Rights Suffer From Race Bias

MOST PROLIFIC of all the disabilities leading to loss or impairment of civil rights in the United States is color, according to President Truman's special committee on civil rights. The recent report of this distinguished and representative group, which was headed by President Charles E. Wilson of General Electric, declares that its members were "shocked" and "ashamed" at what they learned concerning the present state of civil liberties in this country and its possessions. No citizen in any section of the country can read this 175-page study with complacence. The recommendations of the committee call for the enactment by Congress of federal anti-lynching and anti-poll tax legislation, a federal fair employment practices act, and statutory prohibition of federal financial assistance to any public or private agency permitting discrimination or segregation based on race, creed, color or national origin. The committee urges a law which will stop all forms of discrimination and segregation in the armed forces. It warns the administration to move slowly in its loyalty check of federal employees, making certain that their rights as citizens are respected, and it demands full trial rights for those whose loyalty is challenged. Two recommendations seek a full review of wartime evacuation and detention of Japanese-Americans and enactment by Congress of legislation granting speedy indemnification for losses sustained because of illegal acts of the government or its agents. To give effect to these and other recommendations, the committee urges expansion of the civil rights section of the department of justice, the formation of a permanent presidential commission on civil rights, and the establishment of a congressional committee on civil rights. The seriousness with which President Truman takes the work of his committee will be judged by his action for enforcement of its program.

Hollywood Inquiry True to Form

IT IS IMPOSSIBLE to ignore the House un-American activities committee's investigation of communism in Hollywood because of the attention which the circus proceedings in Washington have commanded. British papers are pointing to these hearings as proof of the juvenile quality of American political action. Americans divide between those who view the performance with consternation as an invasion of constitutional rights, and those who give three cheers for the way in which the movie capital's C.P. members and fellow travelers have been smoked out. For the life of us, we cannot see why the antics of this committee should be taken seriously, whether to praise or blame. From the day when former Congressman Martin Dies started it on its noisy career, the committee's principal purpose has been to grab newspaper publicity for its members. Its contribution of constructive national legislation has been precisely nil. This latest inquiry has been fully in line with the committee's previous record. It has "revealed" (a) that there are some Communists in the Hollywood movie colony, and (b) that some of the movies made during the war, when Russia was our noble ally and President Roosevelt was wooing Stalin at Teheran and Yalta, were loaded with pro-Russian balderdash. Did it require the breast-beating proceedings at Washington to make that known? Hardly. And what will the inquiry produce in the way of congressional action? Nothing.

Protestant Hospitals Expand Ministry

TEN YEARS AGO this month the Federal Council of Churches launched its commission on religion and health. Today in the 450 Protestant hospitals of the United States and by many other means the churches are expanding one of the most significant aspects of the Christian ministry. Dr. Seward Hiltner, secretary of the department of pastoral services of the Federal Council, estimates that during the past summer well over 200 theological students and ministers received training in clinical pastoral methods in 21 training centers. As many more are receiving this kind of special training in connection with their theological studies. The value of this ministry to the sick has been recognized by the American Public Health Association, the voluntary agency which is working to extend organizations for public health to the entire country. Now not more than one-third of the communities of the

nation are adequately covered. An important field of specialization has developed as church hospitals have added to their staffs adequately trained chaplains. Russell L. Dicks, chaplain of Wesley Memorial hospital in Chicago, recently addressed the convention of the American Protestant Hospital Association on the possibilities of this ministry. He pointed out that "illness is basically, from the standpoint of the patient . . . a spiritual problem, and health is a spiritual condition. . . . If illness is essentially a spiritual problem, the church hospital without a chaplain is failing in the very task for which it was established." Further development in this field, particularly in training for the parish ministry, is necessary if the Christian faith is to meet its obligation to interpret the full meaning of living.

Warning Issued Against Irresponsible Appeals

A DANGEROUS SITUATION which has developed in connection with private relief shipments to Europe has finally brought a warning from Church World Service. Letters are now reaching this country in large numbers from individuals in Austria, Germany and elsewhere who ask for food and clothing. Many of these come to organizations like Church World Service. Some come to publications; The Christian Century gets a heavy mail of this sort. But the larger number reach American individuals whose addresses have in some way been obtained by those seeking help. It is possible that most of those sending such appeals deserve aid. But the recipients of their letters have no way of checking, and there is evidence that in some cases dozens of appeals have been mailed in behalf of a single individual or a single family. The danger is, under such circumstances, that the recipients will either be loaded down with a disproportionate share of relief goods, or will be provided the wherewithal to set up black market operations. The remedy, of course, is simple. If you receive an appeal from someone you don't know, send it to a reliable organization to be checked. Church World Service, at 37 East 36th St., New York city, is such an organization. So is the American Friends Service Committee, 20 South 12th St., Philadelphia. And so is the Emergency Committee for German Protestantism, Inc., 325 Central Park West, New York city.

Can Catholics Confer With Protestants?

BISHOP G. BROMLEY OXNAM recently proposed that leading Protestants and Roman Catholics attempt to get to the bottom of their differences by sitting down together and resolving their disagreements across a conference table. The suggestion is not new. It arises naturally in a Protestant and democratic society. Americans settle their arguments that way. We would like nothing better than to see the elements of tension between the Roman Church and evangelical Christianity subjected to this process. But before it is started reasonable men will examine the prospects of the proposed conference for success. They are not bright. The plain fact is that Protestant Christians are free to enter into such a conference but Roman Catholics are not, as Bishop Oxnam must know. Through a variety of historical blunders—to give them the kindest designation—the Roman Catholic Church has maneuvered itself into a position where it can have dealings with other Christians in matters of faith and order only on the basis of their complete and unconditional surrender to Rome. The last and most decisive of these blunders was the promulgation in 1870 of the doctrine of papal infallibility. Since that time numerous papal encyclicals, backed up by canon law, have driven the dogma home. Pope Leo XIII said in 1890 that "the highest teacher in the church is the Roman pontiff; as the union of minds necessitates a perfect agreement in one faith, so it calls all wills to be perfectly submissive and obedient to the church and the Roman pontiff." Canon 218 of the church's law reserves for the pope "supreme and full power over the universal church" in anything he chooses to consider a matter of faith, morals or discipline. Lord Acton, the great historian, once wrote that "religious liberty is possible only where the co-existence of different religions is admitted, with an equal right to govern themselves according to their own several principles." But Lord Acton was only a Roman Catholic layman, and voices like his lost all authority in the church 77 years ago. Not until they reassert their right to be heard will democratic proposals like that of Bishop Oxnam have a chance of success.

Local Defeats Warn Attlee Government

CONSERVATIVE PAPERS, and conservative news services, have greeted the results of the British municipal elections with shouts of joy. It is even suggested that Labor's loss of more than 600 seats in borough councils, and the Tory gain of more than 600, should bring a general election. This is wishful thinking. Only a defeat in the House of Commons can create the kind of constitutional situation in England which is supposed to require a general election. While Labor goes along uninterruptedly winning parliamentary by-elections, and holds its majority in Commons, there is no likelihood of a national election before the normal end of this Parliament's span of life in 1950. However, the outcome of the municipal elections indisputably constitutes a warning to the Attlee government. It shows growing public resentment at life in queues and the proliferation of controls. Perhaps the entire suspension of the gas ration for private cars has brought this impatience to a head, for it is claimed that this will save Britain only $5 million a year, while it will put hundreds of small service stations out of business. It is only the lack of a promising Tory alternative to the fumbling Labor program which keeps the revolt of the British public from becoming much more serious than it so far is. But when Mr. Churchill has nothing more to propose than that England take account of how well the United States is doing under laissez faire—although the British people are fully aware of the way in which skyrocketing prices are emptying the American family's market basket and know President Truman has called a special session of Congress to deal with the peril of inflation—the

British worker and housewife will consider the gain to be made by a switch to the Tories too dubious to have much attraction.

New Hope for U.N.

LAST WEEK'S issue of this paper carried an editorial paragraph, "Balkan Commission Voted by U.N. Assembly." In attempting to point out the significance of a number of recent votes in the General Assembly of the United Nations and its subsidiary committees, reference was made to the passage of an Australian resolution watering down the original Russian resolution which charged individuals and officials in the United States with warmongering. It will betray no editorial secrets if it is now revealed that the editorial paragraph in question had to be sent to press before the vote in the U.N. committee had actually been taken, but after it had become clear that the Australian resolution (with which Canada and France identified themselves) would pass.

Our expectation that the Australian resolution would pass was quickly confirmed by events. We could not, however, foresee the actual manner in which the Australian-Canadian-French resolution came up for adoption. In the final working out of this heatedly debated issue, this proved of far more importance than we had anticipated. The committee adopted the compromise resolution by a unanimous vote—56 to 0. This meant that every nation in the U.N. voted for it except Haiti, whose delegate was being unsuccessfully paged all over Lake Success all that week. But even this unanimous vote, unexpected as such a vote has come to be in the supercharged atmosphere of the U.N., was not the fact of greatest or most lasting significance.

The really important thing which happened at the U.N. in connection with the Australian resolution was that the smaller nations solidified to put both Mr. Vishinsky and Senator Austin in their places and to force them to accept a resolution which, by implication, rebuked both the Soviet Union and the United States. Mr. Vishinsky had demanded a resolution branding the United States as a warmonger. Senator Austin had announced that his country could permit no resolution of that sort. The Vishinsky resolution was voted down; the Austin ban was ignored. When the showdown came both Mr. Vishinsky and Senator Austin found it prudent to vote for the compromise put forward by the smaller nations.

It is being said, of course, that the resolution actually adopted by the U.N. is nothing more than a generalized pious deliverance "against sin." It certainly reads that way:

> . . . The General Assembly condemns all forms of propaganda, in whatsoever country conducted, which is either designed or likely to provoke or encourage any threat to the peace or action of aggression.
>
> The General Assembly requests the government of each member to take appropriate steps within its constitutional limits: (a) to promote . . . friendly relations among nations . . .; (b) to encourage . . . information . . . for peace. . . .

The words mean little; the fact that they were adopted under the conditions obtaining means much. It means that the nations which are not in leading strings either to Russia or to the United States have come to fear the ends to which those two giants are leading. And it means that, impelled by their fear, they are starting to work out an independent course of their own in the parliament of the nations. This is the brightest omen to appear in the U.N. since it started operations. If the small nations stick to their guns and continue to pursue this independent course, refusing to allow the international body to be made nothing more than a field of battle between Russian and American blocs, there is new hope for the U.N.

The rebuke administered both the U.S.A. and the U.S.S.R. by the outcome of the "warmonger" hullabaloo in the political security committee of the Assembly followed premonitory indications that the smaller nations in the U.N. were growing restive. The vote on the American resolution for a Greek border commission, as we pointed out last week, represented a rebuke to the United States, even though the resolution as finally adopted was called an American resolution. It was American, but with the American demand that Albania, Bulgaria and Yugoslavia be named as evildoers stricken out. To get a Greek border commission resolution in any form, the United States had to agree to drop the most-desired parts of its resolution. But these were parts which the smaller nations feared would explode the Balkan powder keg.

The defeat of the Russian demand for an immediate vote in favor of partitioning Palestine was even more meaningful. Here no American-Russian issue was as yet openly involved. Moreover, there was heavy pressure in many of the smaller nations for a vote that would please their Jewish citizens. But the committee voted not to take this key vote at this stage, not because the small nations may not in the end uphold the U.N. committee report in favor of partition, but because they do not intend to commit themselves to partition and then have the Soviet Union and the United States spring opposing plans of partition and demand that they line up on one side or the other in what might prove another eastern Mediterranean "Big Two" crisis. The vote not to vote, in other words, was an indication of the growing determination of the small nations to keep free hands.

It is too early, as this is written, to comment on the disposal of the American proposal for a "Little Assembly" committee to sit in continuous session. But reports from Lake Success indicate that the same upsurge of small nation independence is being felt in the discussions of this plan, and that it is probable the resolution finally adopted will be amended at vital points from the resolution as introduced by the United States. In any event, this is something to watch.

Big nation insistence when the Charter was drawn saw to it that the small nations can only with great difficulty affect the course of the United Nations. But the "get tough" policy which the United States and Russia have resorted to against each other has finally managed sufficiently to frighten other nations—and this includes England and France as well as the much smaller nations—so that they are bestirring themselves to make their views felt

in the international forum. They are beginning to tell off both America and Russia. It was high time that they did. If they follow through they may yet save the U.N. If they save the U.N., they may save the peace.

An Award Richly Deserved

ONCE in a blue moon an event occurs which is so patently just and fitting that millions instantly say, "Well done!" The award of the 1947 Nobel peace prize to the Quakers is such an event. Multitudes in many lands will acclaim this recognition of the work of the Friends Service Council of London and the American Friends Service Committee of Philadelphia. Through a generation in which mankind has experienced two cataclysmic wars, these indefatigable Friends have quietly and persistently confronted strife and starvation with peace and mercy, pestilence and death with healing and life, the dehumanization of man with redemptive and personal love. The Nobel committee never better served the purpose for which the award was established than it did when it made this year's decision.

Alfred Bernhard Nobel's will commissioned the Norwegian parliament annually to grant a prize to the person or organization which should have "most or best promoted the fraternity of nations and the abolition or diminution of standing armies and the formation and increase of peace congresses." The first award was made in 1901. The proposal that the Friends be given the award this year was put forward by William Arrek, a member of the Norwegian parliament who is not a Quaker. At first the committee considered granting the prize to the Society of Friends, which generally recognizes 1947 as the 300th anniversary of its birth. Later it was decided that the two service committees could more appropriately be named, and they were chosen over twenty other nominations, including Mahatma Gandhi, Pope Pius XII, Mrs. Franklin D. Roosevelt, the Interparliamentary Union, the Carnegie Foundation and the Academy for International Law.

While the committee of award did not disclose the reasons for its decision, one factor which undoubtedly played an important part in its choice is the record made by the Friends during the past thirty years in relieving the suffering caused by war. In that time the Quakers have administered some $60,000,000 for relief in more than twenty devastated countries. This year the American Friends Service Committee's budget for relief and rehabilitation in eleven countries is nearly $7,000,000. In cooperation with the London council, it engages in direct relief, principally through distribution of food and clothing, in Austria, Germany, Hungary, Poland and Japan. It carries on community service projects in France and Finland. It serves students in Italy and stateless refugees in Spain. It is conducting medical and industrial rehabilitation programs in China and India. A major concern is the distribution of food to hungry children. All this work is done in complete disregard of race, creed, nationality or political belief.

This is the most widely known aspect of the Friends' efforts for peace and justice, but it does not stand alone. Other phases of their work may turn out to be even more important in the long run. The Nobel committee had the facts concerning these other activities before it, and it is reasonable to suppose that the committee gave them considerable weight. In this country, for example, the A.F.S.C. every year conducts an influential series of conferences and institutes on international relations, and holds summer seminars for foreign and American students. Last summer, at the invitation of the department of state, the Friends had charge of educational programs on the ships which were chartered by the U. S. maritime commission for a large-scale exchange of students between this country and Europe. On the social-industrial front, the service committee works on the knotty problems of class and race relations through work camps, through a placement service which helps qualified Negroes to find employment in fields not usually open to them, and through cooperative housing projects.

A significant aspect of the work for which these Friends' organizations have now been signally honored is its lack of sectarianism. Of the 597 persons now carrying on the manifold ministries of the American committee, only 32 per cent are members of the Society of Friends. The funds which support these activities also come largely from non-Quaker sources. In its announcement of the news from Norway, the A.F.S.C. characteristically stated that 68 per cent of its workers and "more than 85 per cent of the support for the committee's work come from non-Quakers." People from other religious groups, chiefly Protestant but including many Jews, have helped by supplying the means which make this healing ministry possible.

It is important to note that the work which has brought the Quakers the deserved commendation of the Nobel committee is having a profound influence on Protestantism in general. This is as it should be. During the time in which the A.F.S.C. and its counterpart in London have reached great effectiveness as channels of Christian compassion and reconciliation, Church World Service has developed. Without detracting from the work of the Friends or slackening their aid to it, the churches in C.W.S. have moved in to help share the enormous task of relief and reconstruction. Many of the churches have organized their own service committees. Inspired by the Friends' irenic spirit of personal self-giving, they also have established work camps, peace institutes and caravans. The churches moreover have launched a number of projects which not only discuss but actively work to change discriminatory racial practices and to abolish segregation. And this transformation is affecting the missionary movement quite as much as the work of the churches in America.

All this reacts on the Friends and impels them to move forward to pioneer in new areas. After the news of the Nobel award reached America, The Christian Century interviewed Clarence E. Pickett, the executive of the American Friends Service Committee, concerning the Friends' plans and hopes for the future. He said that the A.F.S.C.'s thirty years of experience have taught it that the greatest contribution it can make is not bread but persons. Dedicated men and women, standing beside other

persons in distress, witness, as George Fox said 300 years ago, that "there is one, even Jesus Christ, that can speak to thy condition . . . who enlightens and gives grace and faith and power. And when he doth work, who shall hinder it? This I know experimentally."

So, says Clarence Pickett, the Quakers' long-term purpose is to facilitate the exchange of persons "whose faith can make a difference in the course of history." To this end Friends recently sent Arthur E. Morgan, prime mover in the TVA and ir the efforts for the reconstruction of the small community, to Finland to help that courageous country make a new beginning. So they hope to send to France, "whose deepest streams are found not in politics but in academic and religious life," the ablest scholars and religious leaders who can be procured. So they seek men and women of faith who are also equipped with technical competence, to go to India to help the people of that subcontinent build a new civilization on the foundations laid by Gandhi and Nehru.

This Buttoning

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you know that among the handicaps by which the progress of men through this world is delayed is buttons? The London *Times* has a pleasant custom of opening its columns to letters upon many subjects great and small. During the dull winter months its readers were given the opportunity to learn from the vigilant writers who read the paper much entertaining lore about buttons, and even to take sides upon what must be an international question.

It all began with the lieutenant colonel who drew attention briefly and without passion to the fact that each morning when he dressed he had to deal with twenty-nine buttons, whereas his daughter, as she informed him, had only four. He wondered whether Britain, which lately had an exhibition to demonstrate that "Britain can make it," can do anything about this. His report and query called forth a pleasant little stream of meandering notes from which much could be learned about the place of buttons in human society.

There is even an ecclesiastical interest attaching to them. I do not refer simply to the buttons by which bishops and deans support their gaiters—a pathetic reminder of days when these great leaders of Christendom rode on horseback and the angels of the churches did not "step on the gas." One such pair of gaiters that encases the nether limbs of a modern ecclesiastic is secured by a zip-fastener, or so we are told. Which, if true, shows that though the church on such matters moves slowly, yet it does move. Possibly the zip-fastener saves the busy churchman five minutes a day, thirty hours a year. But this case does not touch the question of the lieutenant colonel and every man in the twenty-button class.

One correspondent points a moral from ecclesiastical history while also giving an admirable example of irrelevant invective: "Perhaps the clergy of today may follow the example of the Quakers who in early days decided to dispense with buttons altogether. One of their bitterest opponents then described them as 'unbaptized buttonless blackguards.' Their motive was not the saving of trouble but the avoidance of the ornate in dress." But now even they have succumbed to the tyranny of buttons.

Upon the avoidance of the ornate much might be said with buttons in mind. The East knows the value of these objects as a simple decoration, and if ever you go to Tibet you may come back with an honorable button of which you would be justly proud. Soldiers who are called upon to polish their buttons before parade are known to have an imperfect sympathy with the "spit-and-polish" school. But Colonel Blimp no doubt says that "there is nothing like discipline, and buttons have their place in morale and all that kind of thing."

More can be said for decorative buttons which are awarded for some service done to church or state, but as marks of social rank or caste they are not to be encouraged. From the point of view of appearance indeed there is much good reason for wearing beautiful garments. If I entered your honorable office with a waistcoat of moleskin fastened with golden buttons, would it not be, to put it modestly, an improvement? I should not be asserting my difference from others as a source of pride, but doing a kindly service by adding a touch of beauty to the daily round.

Still, ornamental or utilitarian, buttons remain a problem, and many questions remain about them which the *Times'* correspondents have not even voiced. Who, for example, sews on the buttons that are lost? Or who put the button into the collection plate?

Ever yours,
QUINTUS QUIZ.

The Heart Remembers

LITTLE things can hold the heart
Though their hour be brief:
Petals on the emerald grass,
A wind-torn sunset leaf;
A singing bird forgotten
Whose eyes are sealed with frost;
Ashes that were faggots once
And knew spring's living embers;
These the stars, the moon, forget,
But the heart remembers.

Syllables of loveliness,
Tender or profound,
Are not always harvested,
And ears grow deaf to sound;
Little deeds of sacrifice
Till hands, cross-like, are laid;
Rough the road to mountain crest,
Dark the valley's shade;
Still shine memoried April hours,
But O the bleak Decembers . . .
These the stars and moon forget,
But the heart remembers.

JOHN RICHARD MORELAND.

Protestantism in Education

By T. A. Kantonen

RECENT INCIDENTS such as the North College Hill episode and the school bus controversies have served to focus attention upon the differences between Roman Catholicism and Protestantism in the field of education. To deal intelligently with the whole matter, it is necessary to go beyond the immediate political issues thus raised and to re-examine the basic spirit of Protestantism, as distinguished from that of Roman Catholicism, from the point of view of its educational implications.

I

Confronted with their common foe, naturalism, historic Protestantism and Roman Catholicism manifest a large area of agreement. But just as American and Russian ideologies differ, even though both are opposed to nazism, so the Roman Catholic and the Protestant philosophies of education reveal sharp differences, though both have the same enemy. There is a fundamental difference, first of all, in the very concept of truth. To the Protestant, truth is dynamic and personal. While it may be expressed afterwards in the form of propositions, these can never be substituted for the actual encounter through faith with the God who meets us in Christ. Truth is not something that stands between man and God, something that man grasps, ponders about or stores away. In the encounter of faith man faces nothing less than God himself, faces Him with his whole being and in terms of personal responsibility.

The Roman Catholic knows nothing about truth in this sense. To him it is either something thoroughly subjective, an intangible and ineffable mystical feeling, or else, as in most cases, something thoroughly objective, a kind of fixed quantum expressible in static Aristotelian categories, something preserved, cherished and transmitted by the church and completely subject to its authority. As Barth has expressed it, in setting herself up as the custodian and patron of all truth the Roman Church has sequestered truth "beforehand for herself by an embargo, taken it under her own management, and lost the capacity of listening to the voice of a Confronter." Under such ecclesiastical domination truth becomes a closed system, and the church has no critic or judge beyond her own historical existence.

II

What happens when such a philosophy is prevalent is illustrated not only by the intellectual poverty and sterility of the late Middle Ages, which called forth the Renaissance and the Reformation, but also by the backwardness of countries where the Roman Catholic Church has been the dominant force. Such a view, moreover, leads inevitably to Index and Inquisition. Since the church has a monopoly on truth, there can be no genuine research and no freedom of thought or conscience. As in every totalitarian system, the search after truth for its own sake is no longer thought of as a sacred quest, and disappears. The situation is no different from Hitler's attempt to dominate the German universities in the interest of his religion of "blood and soil."

Coercive measures are justified by the Jesuitic doctrine that the end justifies the means. The church must do more than teach divine truth; it must use every possible means to make that truth dominate every aspect of life. Error has no right to exist, and the church is the sole judge of what is truth and what is error. This attitude cannot but lead to intolerance. While Protestants too have often been guilty of intolerance, it has become more and more manifest that intolerance is inconsistent with the Protestant spirit. With the Roman Catholics, intolerance is the logical result of their fundamental position.

The outline of a constructive Protestant philosophy of education is contained in the three foundation principles of Protestantism; namely, the authority of the Word, justification by faith, and universal spiritual priesthood.

III

In affirming, first, the supremacy and the normativeness of the Word of God, it is necessary to point out that we are not settting up the Bible as a rival external authority, a paper pope to take the place of the pope in Rome. With Luther we define the Word as "the gospel of God concerning his Son." Unlike the Roman papacy, the Word does not need to be undergirded by a man-made dogma about its infallibility, for it validates itself as the means of divine grace and the regenerator of personality. It proves itself to be inspired of God by being "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." Its specific bearing upon education is well summarized in the *Report of the Oxford Conference:*

> The church's largest contribution to education, like her supreme ministry to human life, is her gospel with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. . . . It is all-important that the gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of learning.

Much of the present confusion may be traced to the fact that men have put their trust in scientific method but can find no ultimate meaning in the results obtained by the use of that method. If education is to be something more than a heterogeneous collection of odds and ends, it must be guided by the divine Word which provides that meaning for all the sciences and arts.

The significance of the Protestant doctrine of the Word, as contrasted with Roman Catholic thought, is developed with fine penetration by Karl Heim in his *Das Wesen des evangelischen Christentums.* Protestantism is essentially reverence for the Word, while the inmost nature of Roman Catholic piety, the mystery upon which its worship rests,

is a holy intoxication "without form and without knowledge." It abandons all words and ideas and is thus entirely divorced from the spiritual act of knowing.

To the Protestant there is no spiritual life without thoughts and ideas, while to the Roman Catholic the whole intellectual life takes a secondary place. The Protestant knows no approach to God except through an apprehension of truth, mediated by words and understood by lucid minds. The Roman Church, in spite of its subtle scholastic systems, rests fundamentally upon a romanticist view which makes the mystic rather than the scholar the expert and guide. When the highest form of religious experience is reached, all voices, including God's voice, become silent, and the experience is inexpressible by any word, even God's Word.

Hand in hand with this disregard of the Word in favor of irrational and ineffable ecstasy goes a blind submission to external ecclesiastical authority. The Roman Catholic may be a profound thinker and an erudite scholar, but, as Heim puts it, he must be ready to sacrifice at any moment "the clearest thought which rests on the fullest evidence and comes to the mind with the great joy of discovery." Ignatius Loyola expresses it well: "Laying aside all private judgment the spirit must always be ready to obey the true bride of Christ, our holy mother, the Catholic Church. . . . Therefore, if anything shall appear white to our eyes which the church has defined as black, we likewise must declare it to be black." Compare with that this word from Luther: "I know that three plus two equals five; for that is so certain that if all the councils denied it, I should know that they lied." In making his famous reply at Worms the reformer declared: "Unless convinced by clear arguments of reason and the Scriptures, I will not and cannot recant."

Reason and Scripture go together, just as blind feeling and external authority go together. There can be no sound education without reverence for truth, and there can be no reverence for truth where the intellect must be sacrificed. Only where there is persistent searching of the Scriptures and heightened sensitivity to the Spirit who through the Word leads us into all truth are there new and vital insights into the ultimate meaning of life.

IV

But lest the emphasis on the Word be perverted into barren intellectualism, we need to bear in mind the living center of the Word, the gospel of regenerative grace expressed by the material principle of Protestantism, justification by faith. This principle reminds us of the existential character of ultimate truth as a person-to-person encounter between man and God. This encounter involves more than just the intellect or the feelings. It takes place on the ground of conscience, which means that man must face God with his whole being and give an account to him of his whole personal existence. Here is that true Copernican revolution of thought whereby man ceases to be the subject who cross-examines God and becomes instead the object of divine cross-examination. The center of gravity shifts from opinions and speculations to the concrete business of living and to the personal relations of which it consists. The important question is no longer: What do I think of God? but: What does God think of me? What kind of man am I in the light of God's revelation in Christ?

On this road even the most educated and refined of men learn to think in terms of sin and grace. For not only does a man's mind need to be freed from errors; his whole being needs to be delivered from the curse of misdeeds. Justification by faith stands for the central proclamation of the Christian gospel that, through Christ, man's conscience can be purged of dead works to serve the living God, that there are resources available for the renewal of life which lie beyond human effort, that through divine grace man is taken into a filial relation to God which is the source of regenerative power, that the restoration of a right relation to God results in a right relation to fellow men.

The perspective of sin and grace affords the most adequate and realistic diagnosis of the human predicament and thus introduces a needed depth-dimension into education. Neither classical philosophy nor modern science with all its psychological and anthropological techniques has given the true measure of man. Both have missed the dimension of depth in human nature, the insight into the tremendous potentialities for good and for evil which is contained in the Christian doctrine of man as created in the image of God, corrupted by sin and redeemed by Christ. Recall, for example, the superficial romantic optimism which led Bentham to the false prediction that a hundred years of compulsory education would solve the problems of society.

Today's mood is more sober, but the proud and godless self-sufficiency of the modern temper has not yet been shattered. Max Otto's "education in reverence for the human quest" must give way to a deeper reverence for the divine quest, the grace which seeks man to give him new life. The optimism of evolution must yield to the optimism of redemption. The Christian hope for a better tomorrow is based upon the gospel of grace which not only reconciles men to God but also commissions them to a ministry of reconciliation, to apply the strategy of the cross in all human relations in order to overcome sinful self-will and untie its snarls.

Another educational implication of justification by faith is the heightening of the sense of personal responsibility. Far from implying, as is often supposed, a low and cringing estimate of man, this view invests him with the highest possible dignity, for it attaches full weight to his individual responsibility. Over against the mass production and mechanical uniformity to which both the secular state school and the authoritarian Roman Catholic school easily lend themselves, it is the function of Protestant education to keep alive the truth that the axis of deepest reality runs through the hearts of individual men and women. In a day when most men have become rootless mass-men the doctrine of justification by faith declares: Man is not really man until he has become a "thou" to his Maker in the genuine I-Thou relation of personal faith.

V

The third foundation principle of Protestantism is the spiritual priesthood of all believers. It represents the life of faith in action and is thus the specific ethical and social principle of the gospel. Here the difference between Ro-

man Catholicism and Protestantism can be seen most clearly, and it is from this viewpoint that Luther introduced most of his practical educational reforms. During the Middle Ages the original apostolic communion of saints, in which every believer was a spiritual priest and king, had become a stratified ecclesiastical society in which merits were transferred from one class to another according to fixed institutional regulations. Least meritorious were the deeds performed by ordinary people at home and at work. The church thus deprived the common life of its sanctity and placed a halo upon religious parasitism.

In rediscovering the universal priesthood Luther declared every useful occupation, no matter how lowly in the eyes of the world, to be a God-given calling in which a Christian man is offered a unique opportunity to serve God and fellow man. From the abolition of the caste system in the church and the restoration of laymen to their original status in the Christian fellowship followed the revolutionary discovery that there are no special sacred zones of life but that everyday toil can become worship.

This discovery contains a wealth of dynamic educational insights. It deals a deathblow to the medieval conception which places the monastic and contemplative life above the active. It gives incentive and freedom of research to the natural and practical sciences and opens the door to technical development. It repudiates both education for mere conformity and education in which one learns "nothing but how to provide for the belly," as Luther described it. It frees religion from artificial compartmentalization and enables it to pervade every aspect of human activity. It allows every Christian to become—to use Luther's figure—the disguise under which God can enter places where the church as an institution cannot.

Not only does the view of every man as a king and priest furnish the conception of the dignity and the spiritual potentialities of the common man, which is the fundamental postulate of democracy, but it also calls for the alert conscience and the enlightened intelligence by which these potentialities are to be actualized. Universal education is thus a corollary of universal priesthood and the public school a necessary product of the spirit of the Reformation, as Luther clearly saw. But he saw too that education must be not only broad enough to include everyone but also vital and flexible enough to train each one to discharge the obligations of his specific vocation with a competence worthy of its sanctity.

Once an egg is laid, observes C. S. Lewis, new life must be hatched out of it or it will begin to decay; you cannot just keep it and cherish it. So it is with the Protestant heritage. To be good Protestants we must go beyond the reformers, but always guided by the same spirit that guided them. It is a spirit which is born of the Word, energized by regenerative grace, and released through the priesthood of all believers to hallow and transform every area of life.

Revise the Marshall Plan!

By John B. Crane

SO FAR it cannot be said that there is a definite "Marshall plan," although the term is widely used. Sixteen nations of Europe accepted Secretary Marshall's June 5 proposal that the countries of that continent get together and draw up an outline of their needs for economic recovery. After extensive study, they recently submitted a statement of their conclusions to the American government. The administrative and legislative branches of our government must now take the next step.

The European nations declare that they need approximately $22 billion during the next four years to bring about an economic expansion equal to that which the United States experienced in 1940-44. During this period, United States coal output increased by 34 per cent, steel output by 31 per cent and electric power output by 61 per cent. The 16 European countries, if they get the $22 billion, plan during the next four years to increase coal output by 33 per cent, steel output by 60 per cent and power output by 39 per cent.

These 16 nations, which we shall henceforth refer to as the Marshall group, have a population of 270,000,000, or about 55 per cent of the people in all Europe. They are usually referred to as western Europe, but as a matter of fact they are scattered all over that continent and part of Asia, since they include Portugal, Iceland, Great Britain, Sweden, Switzerland, Italy, Greece and Turkey.

It is evident that the Marshall group do not constitute the 16 neediest nations of Europe. Sweden, Switzerland and Great Britain are today enjoying the highest living standards of any of the European nations. Germany, Austria and Italy, which are also included in the 16, have the lowest standards of living, but it appears that they are to get only a very small share of the $22 billion requested by the Marshall group countries. Great Britain alone accounts for $8 billion of the $22 billion needed, or 36.3 per cent of the total. So two points need to be carefully considered in deciding how much financial aid we should extend to the Marshall group countries. First, what is the relative need of the various countries concerned? Second, what is the total over-all need to prevent death from hunger and freezing?

Of the 16 nations requesting aid, the four which most need food and fuel to prevent actual starvation and suffering are Germany, Austria, Italy and France, in that order. From personal investigations while in Germany this past winter, the writer can testify to the reality of death from starvation and freezing there. Thousands died directly and indirectly from the effects of inadequate food and fuel. This coming winter hundreds of thousands will die from the same causes if America does not rush in large quantities of food. The fuel situation also is critical, but not so much so as last winter.

Some indication of the comparative seriousness of the food situation among the Marshall group countries can be seen in the per capita calories of food available in each country before the war and in 1946-47. The figures are as follows:

CALORIE SUPPLIES PER CAPITA PER DAY

	Prewar	1946/47	1946/47 as per cent of prewar
Denmark	3,200	3,000	93
Sweden	3,050	2,900	96
United Kingdom	3,000	2,877	96
France	3,000	2,800	93
Norway	3,100	2,800	90
Eire	3,150	2,750	88
Belgium-Luxembourg	2,900	2,700	94
Netherlands	2,950	2,650	89
Switzerland	2,950	2,550	87
Austria	2,900	2,000	70
Germany (U.S./U.K. Zone)	2,900	1,850	63
(U.S.S.R. Zone)	2,900	1,950	67
(French Zone)	2,900	2,000	68

It will be noted that England and France have a food supply only slightly below the prewar levels, England enjoying 2,877 calories per capita in 1946-47 compared with 3,000 calories prewar, a decline of 4 per cent. As a result of poor harvests this year, England anticipates a very slight decline to 2,700 calories per capita for 1947-48. Nutrition experts dealing with the international food emergency have testified that 2,000 calories is the minimum essential for health for a normal adult. A person doing heavy work naturally requires much more than this for maximum productive efficiency.

No Starvation in France, England

The food situation is more serious in France than in England. But even with a partial failure of its wheat crop this year, France has more than an adequate supply of food per capita to prevent starvation, provided it continues food imports from abroad on the same scale as last year. Any increase in food shipped to France this coming year must be considered as shipped primarily for political reasons and not to prevent starvation.

While England and France have ample food margins above the minimum, they are quite short in supplies of certain luxury foods such as fresh eggs and meats. But these pronounced shortages in particular items, about which there has been so much publicity in the American press, should not be allowed to conceal the over-all adequacy of the food supplies in the countries mentioned.

The food situation in Germany and Austria is *really* critical. In the American and United Kingdom zones of Germany it is estimated at 1,850 calories per capita per day, and a little above this in Austria. The normal adult food ration in western Germany has been 1,550 calories daily for some months, but frequently the people do not receive this much. The estimate of 1,850 calories daily is based on what they add to their ration by buying in black markets, by getting vegetables from their own gardens in summer and by scrounging. Last summer's drought cut heavily into this figure.

As a result of the inadequacy of the food supplies in Germany and Austria, the workers are so weak that they cannot do a full day's work. Physical output per day in German industry is only a little above half of what it was in the prewar period. This prevents Germany from producing enough for export to pay for imports of necessary food and raw materials. In consequence, the United States is spending hundreds of millions of dollars yearly for food, clothing and raw materials for the Germans. It would not only be carrying out Christ's mandate to feed the hungry, but it would also be good business for us to send much more food to Germany than we have sent during the past two years. Former President Hoover's urgent pleas for more food for Germany and Austria should be given immediate attention.

Since the United States produces only 12 per cent of the world's food supply, it is obvious that we cannot feed the whole world. The principle we should follow is that of furnishing food where it is most needed to prevent starvation and add to productive efficiency. The question arises whether we should send more food to England to prevent its ration from sinking from 2,870 to 2,700 calories per capita per day, or try to raise Germany's food supply from 1,850 to at least 2,000 calories per capita daily. The answer is obvious.

The Political Motive

Thus far in this article the arguments advanced for sending food to the Marshall group of countries have been of two kinds only: humanitarian and economic. A third argument of major importance, but one which can be touched on only lightly, is the political argument. We must send food, fuel and capital goods to these countries to save them from communist control.

It is of interest to note that, with the exception of France, the countries which most need food and other aid to save them from starvation and economic collapse are also those which most need aid for political reasons. They are Germany, Austria, Italy and France. The Communist vote has risen from 4 per cent to 14 per cent of total votes cast in western Germany in the past year. Hunger, cold and despair of improvement for the future are primarily responsible. In Italy the Communists polled 19 per cent of the votes in 1946 and their strength has been growing ever since. In France the Communists are the largest single political party, with 30 per cent of the total votes cast. In these countries, therefore, food can be considered a potent political weapon. This is especially true since Russia recently announced a grain harvest 50 per cent above last year's, and has in the past fortnight offered to make available millions of bushels of wheat to Italy and France. It should be remembered that prior to the war Russia was the world's largest wheat producer. She can feed half of Europe or more, if necessary.

For Long-Range Recovery

Finally, it should be stressed that most of the $22 billion needed by the Marshall group countries is needed for long-range recovery and not for immediate relief. The relief needs for the coming season of the 16 countries will probably run under $2 billion, while they state that their needs for this coming year are $8 billion.

That the requests for billions are primarily for long-range recovery and not for immediate relief is indicated by the indexes of industrial recovery of the various coun-

tries constituting the Marshall group. Taking the 16 countries as a group, they are already back to 95 per cent of prewar levels of industrial production. In England, the latest index of industrial production (spring 1947) shows 114 per cent of prewar levels; in Ireland, 102 per cent; in France, 101 per cent; in Norway, 123 per cent; in Sweden, 108 per cent; in Belgium, 87 per cent; and in the Netherlands, 90 per cent. For Germany, in contrast, the index of industrial production in the American zone is 48 per cent and in the British zone 34 per cent.

The question may legitimately be raised whether there can be a prosperous western Europe if the Marshall plan funds are so distributed as to raise the production levels of England, France and other Marshall group countries 40 per cent or more above prewar levels during the next four years, while production is kept far below prewar levels in Germany, Austria and Italy. The economic interdependence of the various countries makes desirable a more balanced distribution of the Marshall plan funds, if they are to be extended. For in the final analysis Germany is the key to the economic recovery of the Continent.

BOOKS

Source of Two Muddy Streams

FERDINAND LASSALLE, ROMANTIC REVOLUTIONARY. *By David Footman. Yale University Press, $3.50.*

COMMUNISM and nazism both owe a good deal to Lassalle. He has a place on the family tree of each, though communism's claim upon him as one of its progenitors is perhaps the more obvious. He could also be considered as one of the grandfathers of the C.I.O.'s Political Action Committee. All this is more important than his "romantic" qualities, though these add color to his story. Next year will mark the centenary of the German revolutionary movement of 1848, the failure of which drove to America some of the best immigrants this country ever received. Ferdinand Lassalle (1825-64) was part of that movement, but he did not emigrate. He represented the radical and theoretical fringe of the revolution but, though precocious, he was still too young in 1848 to be prominent in the revolutionary effort. His significance lay in his elaboration of a Hegelian philosophy of revolution, his repudiation of the mild liberalism which sought only a gradual amelioration of social and political conditions, his association with Karl Marx, his advocacy of a program approximating a communist dictatorship (without unseating the sovereign), his exaltation of German nationalism, and his founding of the General German Workers Association from which sprang the Social Democratic party.

Lassalle was a somewhat bizarre character, but the importance of his place in the history of socialism and the labor movement has always been recognized. He was perhaps more prophet than leader. His Workers Association never had more than 4,500 members during his lifetime, which is a pretty small number for a political party even in a multi-party system, but it was the entering wedge for organized labor as a political force. Interest in Lassalle has led to new literature about him in both German and English. A biography by Arno Schirokauer was reviewed in these pages in the issue of June 21, 1933. At that time I wrote: "Bernard Shaw said that [Lassalle] was the cleverest man of the nineteenth century, and on that point Shaw's testimony is interesting if not conclusive. He was also seven kinds of a fool, one of which was illustrated by the fact that he met his death in a wholly unnecessary duel over a love affair. He was a German Disraeli in race, in foppishness, in genius, but a revolutionary instead of a tory. Forsaking Moses for Hegel, he passed rapidly beyond his master and developed a messianic complex in which he saw himself as the builder of a philosophical and economic new Jerusalem. To his shop-keeping father, who furnished the money for his fine clothes and amorous escapades, he wrote: 'Through philosophy I have become self-comprehending reason, God aware of himself.' And on his twentieth birthday: 'I am eager to write my book. It is really time to make an end of the increasing spread of ignorance and superficiality.' Such egotism is a gift." Schirokauer's brilliant book exhibits the fantastic side of the man's personality at length. Footman's, solid without being dull, more justly puts the emphasis upon his ideas, his political and literary activities, and his influence.

While Marx was a refugee in England, he was in rather constant communication with Lassalle—visited him, entertained him as a guest, borrowed money from him, praised his writings to his face and scoffed at them behind his back. He wrote to Lassalle that his *Heraklitus* was "masterly"; to Engels, that it was "feeble." Writing further to Engels: "Lassalle is so dazzled by the reception of his *Heraklitus* and the attention of certain people who like his dinners that he does not realize his bad reputation in the world at large. . . . His continuous pose of a know-all, his itch to write about everything, his pushiness, tactlessness . . ." The two men never wholly trusted each other, though Lassalle honored Marx as the elder statesman of revolutionary thought and tried, without success, to get permission for him to return permanently to Germany.

Bismarck, just coming to his place of leadership in what were to be Lassalle's last years, thought him brilliant, learned and a highly agreeable conversationalist. They had three or four conferences, on Bismarck's initiative, and some of the clearest expressions of Lassalle's ideas are to be found in their correspondence. The two men, so opposite in their positions, tried to use each other. Bismarck encouraged Lassalle in order to split the liberals—which he did. Lassalle wanted Bismarck's help because he planned to demand government support for workers' cooperatives—which he did not get. Voluntary and private cooperatives, he thought, would be useless. Government-sponsored co-ops on the scale he had in mind would, of course, mean socialism. In another connection he wrote: "That private ownership of land and capital is to be abolished has been the inner kernel of my conviction ever since I began to think about economic matters. . . . True, one cannot tell the mob that now, and that is why I avoided mention of it in my pamphlet. But I believe that state credit for cooperatives is the first little step."

But Lassalle had no more use for democracy than Stalin has. Into the constitution of his Workers Association he had written almost dictatorial powers for its president, and he held that office. He explained this to Bismarck: "The working class is instinctively inclined to dictatorship if it feels that such will be exercised in working-class interests; and therefore the workers . . . would be prepared to see in the Crown

the natural bearer of a social dictatorship in contradiction to the egoism of bourgeois society, if the Crown for its part could make up its mind to adopt a really revolutionary and national attitude and become a social, revolutionary and popular monarchy instead of a monarchy of the privileged classes." How clearly he pointed toward a dictatorship of the Soviet variety—not *of* but ostensibly *on behalf of* the proletariat! A cautious colleague (Rodbertus) warned him: "Do not let yourself be deflected along a political revolutionary path. It leads to Caesarism." And so it did, along two lines, long after Lassalle's day: to dictatorial communism and to nationalistic fascism.

Lassalle's unconscious contribution to nazism, though himself a Jew by birth, included his emphasis upon German nationalism. He was very German. Some years after Lassalle's death, Bismarck explained in the Reichstag the relations between them: "He was very ambitious and by no means a republican. He was very much a nationalist and a monarchist. His ideal was the German Empire, and here was our point of contact. As I have said, he was ambitious, on a large scale, and there is perhaps room for doubt as to whether, in his eyes, the German Empire ultimately entailed the Hohenzollern or the Lassalle dynasty." Lassalle thought Marx was too cosmopolitan and warned him: "Do not forget you are a German socialist and should and must work for Germany." He thought Germany ought to absorb Turkey. Explaining his principles as a nationalist, he wrote: "I allow the right of being a nation only to the great civilized peoples; to be assimilated by these is the only right I allow to the others." The number of great civilized peoples obviously grows less as the process of assimilation extends, and the ultimate goal is clear.

Paradox was of the essence of Lassalle. He was socialist and monarchist; a champion of the workers, and a perfumed dandy living in luxury; a great social reformer, and a loose-living sensualist always involved in woman trouble. He came to his death, at the age of 39, in a duel growing out of a love affair which—by a bitter irony—was unique among his many romantic entanglements in being entirely honorable. He really wanted to marry the girl.

W. E. Garrison.

Letters of a Presbyter

The Johannine Epistles. *By C. H. Dodd. Harper & Brothers, $2.75.*

THE MOFFATT Commentary, now almost complete, has been marked by an unusually high general level of excellence, and this work of Dr. Dodd will rank with the best three or four books of the series. It may not be too much to say that he has done as good a job with the Johannine epistles as he did with Romans in an earlier volume—and this is high praise indeed. The supreme importance of the Gospels, the Acts and the Pauline Epistles has often had the effect of obscuring the significance of the rest of the New Testament. This volume by Dr. Dodd, along with recent work on I Peter by Selwyn and Beare and the forthcoming commentary by Professor Easton on the Pastorals, will go far to bring to these neglected books the attention they deserve.

If there has been one common defect in the books of the Moffatt series, this has lain in the inadequacy of their discussions of questions of literary and historical introduction. The present volume is exceptional here. The 60-page introductory essay on the origin and early history of the Johannine epistles is one of the most important contributions to the literary criticism of the New Testament to appear within recent years. The argument that I John was not written by the author of the Fourth Gospel comes near to being a demonstration. With less assurance, Dodd holds that the writer of this epistle produced II and III John as well and that he was one of the "presbyters" in the province of Asia. The three epistles are dated between A.D. 96 and 110.

The commentary itself is written in the smooth and interesting style already familiar to readers of Dodd's *Romans.* There are many valuable brief *excursi* from time to time, as, for example, on *koinonia,* on the writer's use of the pronouns "we" and "you," and on the meaning of his references to the "knowledge" of God. The commentator's effort to trace a development of thought in the first epistle is not always successful, it seemed to me, but as a whole the interpretation is persuasive.

No student of the New Testament—minister, scholar or layman—can afford to miss this book.

John Knox.

Books in Brief

The Holy Spirit in the Life of Today. *By F. W. Dillistone. Westminster Press, $1.50.* With a good command of biblical scholarship and a restrained use of the historical theology with which he is evidently familiar, Principal Dillistone develops a good working description, if not a precise definition, of the nature and functions of the Holy Spirit according to the Old and New Testaments. The heart of the book is a discussion of "the results of the Spirit's activity," which are life, power, order and glory. These are treated as continuing activities, but the latter part of the title is not to be interpreted as committing the author to specific applications to distinctively contemporary problems.

Or Forfeit Freedom. *By Robert Wood Johnson. Doubleday & Co., $2.50.* The title phrase with its context is: "People must live and work together or forfeit freedom." The author, a business man, analyzes the causes of tensions between labor and management as he sees them and makes concrete suggestions for the easing of these tensions so that production may be increased, standards of living may be raised, the control of business by government ("which always means bureaucracy") may be averted, and freedom may be preserved. The preliminary survey of industrial conditions in earlier years is too sketchy to be of much value except as a very general background. The strength of the book lies largely in its breadth of view and its clear recognition of the social responsibilities of business. The author has had wide experience—as a business executive, as an army officer, and as vice-chairman of the War Production Board and in other fields of government service.

Noah's Ark, New England Yankees and the Endless Quest. *By Robert Keith Leavitt. C. & G. Merriam Co.* This book is not for sale, more's the pity. It is the Merriam company's private contribution to the celebration of the one hundredth anniversary of its first edition of Webster's Dictionary, which was not, of course, the dictionary's first appearance. The first two sections are about Noah Webster, his "Blue-back Speller" (first published in 1783, a total of more than 70,000,000 copies sold), his *Compendious Dictionary of the English Language* (first edition 1806), and his other works. The third section tells of the efforts of C. & G. Merriam to keep up with the growth and changes of the language. The whole is an interesting contribution to the history of American lexicography.

Lorado Taft, Sculptor and Citizen. *By Ada Bartlett Taft. Mary Taft Smith, Box 480, Route 2, Greensboro, N. C.*

Written by Mr. Taft's wife and published by his daughter, this intimate but not oversentimental biography is unpriced for the "trade" and priceless for those who knew and loved the man and the larger company of those who admired his greatness but had never been exposed to the full glare of his charm. Yet his charm was part of his greatness. He was an indefatigable lecturer, the most articulate sculptor of all time. His tongue and thumb were alike eloquent. He had the double gift of ability to create great works of plastic art and to talk so persuasively of beauty that the blind were made to see. Besides, he was a great citizen and patriot. It is not often that a truly great man both looks as important as he is and is as important as he looks. Taft did. Mrs. Taft, doubtless with the collaboration of her talented daughters, has created a brief but, within its limits, a perfect picture of the man and his work.

W. E. G.

CORRESPONDENCE

Alcohol and Man's Fate

SIR: It's a puzzle to me how you, knowing what you do about what the 18th amendment began to do for the elimination of alcoholism, can still publish such an article as "Alcohol and Man's Fate." Remember the poor drunkard in *Crime and Punishment* weeping over his delinquency, and rationalizing it to his own and the dram-seller's satisfaction?

"Alcohol and Man's Fate"? Hooey! Bet you a nickel that the liquor industry will reprint and circulate this latest A. J. Smith apologetic for their business.

Federated Church, JOHN GORDON.
Saxtons River, Vt.

SIR: If Alson J. Smith's article was intended as shock treatment, an obvious exaggeration, to jar the complacent and stimulate further thought and an emphasis on fact-finding, it may do some good. That such overstatement should be accepted as fact in itself is beyond belief. The rather popular attitude of leaning over backward in tolerance toward liquor, which is finding favor in certain sophisticated quarters, shows symptoms of being one of the weaknesses in such scientific studies as those of Yale and the Research Council. Let us be fair to everybody, but not absolutely silly.

Central Baptist Seminary, HERBERT FORD.
Kansas City, Kan.

SIR: I want to express my regret that The Christian Century should take its valuable space to publish the article by Alson J. Smith, "Alcohol and Man's Fate." I do not see how it can do any good and might do much harm. The quotation he gives from the army chaplain perhaps shows up the army and their attitude more than it offers any solution or enlightenment on the subject.

Salem, N. J. FANNY CARPENTER HALL.

SIR: "What science knows about alcoholism [is due] largely to the limited research with the small funds available that has been carried on by Dr. E. M. Jellinek and his associates at Yale and by the Research Council on Problems of Alcohol." So writes A. J. Smith and you actually print it in The Christian Century. It is an ultimate in misinformation.

Back in 1904 Prof. Abderhalden of Halle, greatest of physiological chemists, published a catalogue of the literature on the alcohol question through the Prussian Academy of Sciences. It filled over 500 pages with titles only. So vast was the science even then! In the succeeding 43 years, literature on the subject has been pouring from the international press. It is chiefly from the European continent and covers every aspect of the science of the subject. Its leading representatives have been men of top caliber in physiology and psychiatry. I have only to name such names as Forel, Kraepelin, Aschaffenburg, Bleuler, Legrain, Kassovitz, Weichselbaum, Bunge, in the past generation, and such giants of the present time as Widmark, Graf, Le Breton, Liljestrand, Goldberg (and others in the Carolean Institute), any one of whose researches outsizes anything that has yet come out of Yale a thousandfold.

If The Christian Century had said, "What *American* science knows about alcoholism is largely due to the Yale group," it would be a little less absurd. But only a little less so when one thinks for example of the long researches of Stockard on alcohol and heredity (which, incidentally, disprove one of the most important of the Yale contentions by showing that alcohol does cause heritable injuries).

New Hampton, N. H. ERNEST GORDON.

SIR: As Protestant chaplain of one of Illinois' mental hospitals I have had the opportunity of knowing intimately a large number of alcoholics who have come here as patients. If more ministers and priests had had the orientation toward alcoholics and alcoholism that our friend Alson Smith has shown in his splendid article, I am persuaded that some of these people I meet here could have been helped and perhaps never have known hospitalization.

There is little more to be said—Smith has said it—unless it would be a hearty "amen" to the high value he places on the work of Alcoholics Anonymous. Thanks to you for printing such needed articles.

Manteno State Hospital, DON C. SHAW.
Manteno, Ill.

SIR: Let me congratulate you on your courage in printing "Alcohol and Man's Fate" by Alson J. Smith. As soon as I began to read it, I could hear the brickbats coming your way from those who know only the "head on" method of dealing with the alcohol problem. The author may not have the answer, but it seems to me he has certainly made a fine contribution toward saner thinking about the whole matter.

I do not believe that Mr. Smith intended to imply that alcohol is the real solution for life's frustration and hardships, but certainly it is an attempted solution on the part of many people, and we must deal with it as such.

Salisbury, Md. GEORGE W. GOODLEY.

SIR: Mr. Smith's article, "Alcohol and Man's Fate," is the best thing on the subject I have ever read. Perhaps not entirely pleasing to extremists on either side of the fence, it seems to me in the light of my own experience to be the truth, the whole truth, and nothing but the truth.

Ashland Daily Press, JOHN B. CHAPPLE,
Ashland, Wis. Managing Editor.

SIR: The October 8 issue of The Christian Century included an article entitled "Alcohol and Man's Fate," by Alson J. Smith. It seems to me this ought to be made available in pamphlet form.

For over two years, week by week, I have been meeting with an Alcoholics Anonymous group. From this group I have collected autobiographies which have been studied carefully. Each writer is well known by me, and not one has to "prime the pump" now for a spiritual foothold. The "dry alcoholic" has basic characteristics which make for the finest Christian personalities.

Mr. Smith is correct in his thinking. Indeed, alcoholism is a type of reaction or response to environmental pressure. This is not saying that every man has no power of contrary choice. This is not saying that alcohol is not temporary suicide which supposedly makes one oblivious to reality. This is not saying that alcohol lifts one into a make-believe world where rights remain intact with obligations; rights do remain, but obligations do not remain. This is

saying exactly what experience teaches. More often the alcoholic is a person who is backing away from a society based on gross materialism. And in the words of Mr. Smith, " . . . failure to realize that alcohol is a solution as well as a problem will frustrate all our well meant efforts to deal with it."

First Presbyterian Church, Lawrenceville, Ill. C. SUMPTER LOGAN.

Favor C.C.-E.R. Union

SIR: We, the undersigned members of the faculty and the administrative council of the Chicago Theological Seminary, join in the following public affirmation in support of the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed Church:

We believe there is no more important task confronting the Christian church today than that of discovering that form of the ecumenical church which can give adequate witness to the Christian gospel for a divided world.

We believe that denominationalism and denominational-mindedness, while they are in one sense inevitable in a diversified Christendom, at the same time now function in such a way as to prevent the realization by Christians of what it means to belong to the one Body of Christ.

We believe that Congregational freedom and emphasis upon the real presence of Christ in the local congregation is a valid and permanent element in Christian truth which must not be lost. We are persuaded that this truth will be fully preserved in the new and broader organic Christian fellowship which the Congregational churches propose to join.

We further believe that in the proposed merger of the Congregational Christian and the Evangelical and Reformed churches every essential freedom of the individual and of the local congregation is now, according to the basis of union, guaranteed; and we have every expectation that when the new fellowship sets itself to the task of writing the constitution for the new church, it will secure a church order in which effective freedom for Christian preaching and life will be achieved.

We believe that this merger is one further step which we in our time can take toward the ecumenical goal of a Christian church which reconciles the principles of unity and diversity within the Body of Christ and which can, by the witness of its own life, proclaim that all men are members one of another.

Chicago.

MERVIN M. DEEMS,
MARVIN HALVERSON,
SAMUEL C. KINCHELOE,
VICTOR OBENHAUS,
WILHELM PAUCK,
AMOS N. WILDER,
DANIEL D. WILLIAMS.

Note: Some members of our administrative council have not yet seen this statement and therefore have not had an opportunity to decide about signing it. The above signers are all ministers of the Congregational Christian Churches except Dr. Kincheloe. He is a director-at-large of the Congregational Home Missions Board and also consultant in research and survey of the Chicago Congregational Union.

The Anglican Contention

SIR: The article on "Reforming the Church of England" by Cecil Northcott in The Christian Century for October 22 contains, along with much that is true, a number of statements which are quite misleading. Among these is the statement that the "Church of England is not and never has been a national church after the Scottish pattern, but a state creation which is now repudiated by large sections of the English people."

This assumption that the Church of England is the creature of the state is utterly false. The Church of England was in existence long before the English state came into being, and it was the church, functioning as a truly national church, which more than any other factor brought about national unity and replaced the seven nations of the heptarchy by one united nation. This church was not abolished at the Reformation, but restored to its older condition both for good and for ill; that is to say, the papal supremacy, which was a late usurpation, was abolished and the royal supremacy (which was not at all the same thing as the papal supremacy) was restored. The language of the various acts passed under Henry VIII, Elizabeth, and even to some extent Mary, make this unmistakable. Neither Henry nor Elizabeth in their wildest moments thought of creating a church. It is unfortunate to find Mr. Northcott helping to circulate Roman Catholic propaganda against the Anglican Church.

Moreover as to the royal supremacy itself, it should be remembered that the king's "supreme authority over all persons in all causes, as well ecclesiastical as civil," is definitely limited and qualified. The bishops accepted the supremacy only "so far as the law of Christ allows." It was a supremacy having to do with the political and temporal side of the church's life, not her inner spiritual life, her faith, doctrine, etc.

Undoubtedly at various times kings and Parliaments have gone beyond anything which could legitimately be claimed as in harmony with what the "law of Christ allows," or what the church herself had agreed to, but the facts here stated should always be remembered.

The statement that "the Reformed faith is held not only by the Anglican Church but by the free churches too" is likewise misleading, unless very carefully qualified. The faith of the Church of England is the faith of the "Catholic Fathers and Ancient Bishops" (canons of 1570), not the faith of Calvin, Zwingli, etc. The appeal to the catholic fathers and councils was repeatedly made by the Anglican Church at the Reformation and ever since. No such appeal has ever been made to the Reformers.

As to Parliament vetoing Prayer Book reform, this was indeed an outrageous act, and it is regrettable that the non-conformists should so far have forgotten their own traditions as to cooperate with an Erastian state in trying to bind and muzzle the church. However, the Prayer Book which Parliament turned down has been licensed for use by the bishops in virtually every diocese of England.

St. Mark's Church, Philadelphia, Pa. WILLIAM H. DUNPHY.

Anglo-Catholics and South India

SIR: The letter appearing in your issue of October 22, by Gardiner M. Day, is misleading in two respects. He writes: "The assumption is that if this can be the working arrangement during the interim period, when at some future time all the clergy of the United Church are episcopally (as well as otherwise) ordained, the church will come into full communion with the Church of England" and "the saving grace of the scheme is . . . the fact that the consciences of those participating in it will 'always be respected.' "

In regard to the first quotation, the Rev. Mr. Day is making a personal assumption, but to the uninformed reader it might seem that he is stating a policy already agreed upon by the Church of England and the rest of the Anglican communion. The mere fact that at the end of the thirty-year period all the "ministers" of the S.I.U.C. will have been ordained by the present bishops, or their successors, is no guarantee of the establishment of intercommunion. Grave question as to the validity of the orders of this new denomination has already been raised. There is little doubt that the South Indian orders would be unacceptable to the Old Catholics and Orthodox. Future intercommunion would primarily be based on an equality of doctrine. So vague and unorthodox is the doctrine of this new body that the Swedish Lutherans refused to participate in the union. The steady degeneration of doctrinal principles during the negotiations makes it evident that there will have to be a revolutionary change in the theology of the South India church if the end of the interim period is to find that body professing the catholic faith. The Anglican churches cannot enter into intercommunion with any other group except on the basis of the catholic faith entire, else they would cease to be Anglican.

In regard to the second quotation, there are no indications that anything more than lip service has been paid to the principle of

respecting consciences. The Rev. B. P. Burnett, a missionary priest in the diocese of Dornakal (one of those Anglican dioceses entering the S.I.U.C.), writes as follows: "The scheme has never been printed in Telugu, the only language understood by the vast majority of the diocese . . . The people have heard practically no criticism of the scheme." K. J. Samuel, secretary of the Orthodox S.P.G. Telugu Christian Union, in a letter to the secretary of the Society for the Propagation of the Gospel, writes as follows: "We are convinced, beyond doubt, that the faiths and creeds agreed upon by the Scheme of Union in South India, differ from the established faiths and creeds of the Holy Catholic Church; and that we cannot conscientiously join this union from September next. . . . A few people, in position, who are in favor of union are spreading false propaganda that such adherents to Anglican principles in south India cannot have any place either in the Church of South India or in the S.P.G. church. . . . We also regret to inform you that they are intimidating the people that the orthodox Anglicans have to leave south India and emigrate to north India if they want to stick on to the principles of the Holy Catholic Church."

The final quotation which I would like to bring to your attention is from *Faith and Unity*. Fr. William O'Brien of the Society of St. John the Evangelist (English province) writes: "The moral responsibility of the Church of England for what is happening in south India is inescapable. Neither can those of us who believe that, as catholics, we represent the true authentic character of the Church of England, easily shelter ourselves behind the confusion created by ambiguous or contradictory statements. . . . At the same time we must also demand that respect shall at long last be shown to the conscientious distress of those who play so large a part in the life and work of the Anglican communion."

I submit that the above quotations place a somewhat different light on the statements so confidently made by the Rev. Gardiner Day. Non-Anglicans (especially in this country) are too easily misled by a pan-Protestant minority within the Anglican communion. May I commend to you the publication of the Council for the Defense of Church Principles, *Faith and Unity*, 6 Perth Road, Beckenham, Kent, England. A subscription is only three shillings, and should help to give you a clearer picture of the situation within the Anglican communion.

Champlain College, Plattsburg, N. Y. STANLEY T. EDDISON.

Is U.M.T. Unconstitutional?

SIR: The bill for universal military training is in various respects carelessly drawn, and the committee, instead of polishing it up, "reports favorably thereon without amendment." In particular, the bill is recklessly unconstitutional. It is a bill for training the militia. Militia are those who are not enlisted in the army but are liable to be called to service. The bill gives a tolerably formal definition of the difference between militia and soldiers in saying that the trainees are inducted "only for training" and that upon successful completion of the training the trainees shall "revert to full civilian status." Now, the Constitution provides expressly that although Congress is to make rules for the militia, the administration of the training and the appointment of the officers concerned are reserved to the individual states.

If the bill were made constitutional by providing that the training should be administered not by army authority but by state authority and under state-appointed officers, the proponents of the bill would drop it at once, declaring that this would be fatal to the purpose intended. But if the bill passes, and the army arrests somebody for not obeying it, the person arrested will be entitled to a habeas corpus on the ground that he is arrested by an officer who is constitutionally forbidden to exercise jurisdiction in the matter, on a charge of not letting himself be trained by authorities who are constitutionally forbidden to train him.

The bill provides that "if any provision of this act, or the application thereof to any person or circumstance, is held invalid, the remainder of the act, and the application of such provision to other persons or circumstances, shall not be affected thereby." This may be supposed to refer to the provisions which regulate the actions of non-trainees outside the area of the camps, such as the penalties for advising anybody against the act, for giving a trainee a drink of intoxicating liquor, and for commercial prostitution in the neighborhood of the camps; or to the provisions for giving non-military training to conscientious objectors and cripples, under which provisions Congress would embark on a program of compulsory non-military education, the specific type of education being at the discretion of an executive board. All these are probably beyond the constitutional power of Congress, but any of them can be pruned off and leave the training camps still functioning. But if the act is found unconstitutional on the ground that it assigns to the army a function reserved to the states, then there will not be enough of the act left to hold together.

Ballard Vale, Mass. STEVEN T. BYINGTON.

He Doubts It

SIR: In your editorial, "Break Through to Union" (Sept. 17), you say: "They [the rank-and-file church membership] will support a church leadership which sets as its goal church union in ten years." What reason have you to believe that this is true? I believe in church union. I hope it will come soon. But I do not see the evidence that the people are ready.

United Stewardship Council, Hillsdale, Mich. HARRY S. MYERS, Secretary.

Are We Psychotic?

SIR: I like The Christian Century. I know of no more thought-provoking publication. Its analyses on both ecclesiastical and political issues show unusually deep insight. However, I feel that the editors have one psychosis which frequently pushes them off the deep end on some important issues. I refer to their phobia about anything or anybody that hints of the military. The conclusions of Capt. Philip B. Toon's letter (issue of Sept. 17) are most certainly without justification. But the letter cannot, on the other hand, be written off as a mere hot-headed outburst of "the military mind."

Two issues in particular seem to be the grounds of variance: (1) the part played by the atomic bomb and (2) the right of military men to hold diplomatic or political positions.

I speak of the first issue with some prejudice. I and the 25,000 others of the Fifth Marine division were among the boys who have come home only because the atom bomb preceded us to Japan. Yes, we could have had peace many months before V-J Day if we had wanted it badly enough. We could have had it on December 8, 1941—if we had been willing to accept Japan's terms. Some things are more important than "peace." Today we face the prospect of a truly peaceful Japan, thanks to the brilliant and enlightened policies of General MacArthur, a military man. His administration is carried out only because Japan was utterly defeated. Any half-peace would only have been the prelude to a more extended and more vicious struggle.

The second issue in which your unnatural attitude toward the military has been apparent is in regard to the right of a man who is or was a member of the armed forces to hold public office. I am quite in agreement that a man's fame as a military strategist should not enhance his qualification for public service. But on the other hand, his military service is no cause for his being *ipso facto* disqualified. Even military men are included in the Bill of Rights.

The men who today are serving in our armed forces are performing a distasteful and thankless task. We who enjoy the security of our homes and the joys of being with our families owe to them a great debt of gratitude.

Westminster Presbyterian Church, Pittsburgh, Pa. JOHN H. GALBREATH.

[Of course military men enjoy the protections of the Bill of Rights. No question of their "right" to hold public office has ever been raised in these pages. The sole question is as to the *wisdom* of choosing men trained to think in military patterns for certain posts which today demand a different kind of thinking.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Laymen Study at Swiss Institute

Young Protestants from 13 Countries Enroll at the Ecumenical Center Sponsored by World Council

GENEVA, Oct. 20.—The program of laymen's training at the World Council's Ecumenical Institute began its second year with the enrollment of 19 young men and women from 13 countries for the fall course at Château de Bossey, Celigny. For the first time, South America has significant representation at the institute, young laymen from Brazil and Peru having enrolled. Among the leaders who will direct the fall session on "Man's Disorder and God's Design" (the same theme as that of the coming Amsterdam conference) are Kenneth Scott Latourette of the United States; Phillipe Maury, head of the French Student Christian Federation; Bishop Stephen Neill of England; M. Thomas of India; and Hans Iwand, who represents the Evangelical Church in Germany.

* * *

Christian Journalists Meet in Sweden

Christian journalists from both secular and religious periodicals discussed their problems recently at the first Christian press conference to be held in Scandinavia. They met at Sigtuna, the noted Swedish lay training center, late in September. Among the problems considered were the following: What is the relationship between the desire of the daily press to provide constantly fresh and sensational news along the lines of good journalism, and the unchangeable Christian message as applied to daily events? How can the essence of this timeless message be put into reports on contemporary events? The enthusiastic interest generated by the conference led the journalists who attended it to plan future meetings, and to set up a Scandinavian religious press committee. Alexander de Weymarn of the Ecumenical Press Service here went to Sweden for the conference.

* * *

Election Results in Union of German Church Areas

After two years of reorganization, denazification and other changes, the German churches are getting down to serious elections and other constructive efforts. At a recent meeting in Friedburg, three church areas—Hesse, Frankfurt and Nassau—were joined together by unanimous vote of their representatives to form the first permanent church synod legally and democratically elected in postwar Germany. Martin Niemöller was named president—a title he prefers to "bishop." Dumont Kenny, chief of the A.M.G. religious affairs branch in Hesse and a Roman Catholic, commented that "these developments, the most significant to date in Protestant church life in postwar Hesse, open a new era in the spiritual and social work in the Hessian Evangelical Church." Mr. Kenny pointed out the contrast between this democratic decision for union and the methods employed by the nazi government in 1933, when it forced the combination of these three churches for purposes of party control through a nazi-sponsored administration and bishop. (After the war the churches again separated.) Mr. Kenny also noted that the result of the election constitutes a victory for the Confessing or anti-Hitler wing of the church, which in recent years has been pressing against considerable opposition for a merger of the three bodies.

* * *

Free German Churches and State Group Plan to Cooperate

Another significant move in the direction of closer cooperation among Protestant churches in Germany came this week as leaders of the small free churches met with those of the large state church and agreed to recommend to their congregations an organization for cooperative fellowship between the two groups. The decision has yet to be ratified by the denominations, but the conferring leaders recommended that a set of rules for such an organization as was suggested be prepared without delay. Hans Asmussen and Martin Niemöller represented the Council of the Evangelical Church in Germany at the meeting. Free church groups represented were the Baptists, Free Congregations, Mennonites, Methodists, Old Catholics and United Brethren. "This is a step in the direction of setting up something similar to the Federal Council of Churches in the United States," explained Bishop Ernst Sommer of the Methodist Church after the meeting. "The organization would act without interfering in any way with the independence of each independent church."

* * *

Cimade Opens Center At Mainz, Germany

On Oct. 23 Cimade, French Protestant youth agency, opened a student center near the University of Mainz in the French zone of Germany. The center is housed in a wooden barracks presented by Church World Service. There Hyla Stuntz, a young Methodist from the United States, and Maxalain Chevallier, a young French Reformed pastor, will be on hand to help students with a program of discussion and recreation, and to provide them a warm place to study during the coming winter. Speakers at the opening of the unique project included Marc Boegner, noted French Protestant leader; Mr. Jacobson, formerly governor of Mainz and now a director of the International Refugee Organization; Martin Niemöller; and Col. Marcel Sturm, chief chaplain in the French army.

PAUL BOCK.

Debate Disposal of Bach's Coffin

Although the superstructure of St. John's Church, Leipzig, Germany, was destroyed during the bombing of the city, the crypt in which rests the coffin of Johann Sebastian Bach was not damaged, a report from the Swiss Evangelical Press Service reveals. One suggestion made for the final disposal of the musician's remains is that they be removed to St. Thomas' Church, scene of his greatest work, which suffered little wartime damage. Another is that a mausoleum be erected over the crypt containing the coffin.

Flays Opponents On Bus Question

In Syracuse Address Cardinal Spellman Calls Them 'Unhooded Klansmen'—Lehman for State University

SYRACUSE, N. Y., Oct. 28.—Francis Cardinal Spellman was the guest of honor and speaker at a banquet held here last week in honor of Roman Catholic priests who served as chaplains during the war. In the midst of what was otherwise a speech characterized by Christian insight, he interpolated a paragraph which referred to "bigotries of peace fomented by men in the clothing of shepherds," and labeled as "unhooded Klansmen" those who disagreed with the Roman Catholic position on the use of public funds to provide transportation to parochial schools. "These bigots," he said, "have not yet insisted that it is a violation of the American tradition of the separation of church and state for members of a fire department to extinguish a blaze in a parochial school and to save children from burning to death, and we do hope they will content themselves and satisfy their discriminatory thirsts at seeing little children left standing in the snow as publicly paid-for buses transport other American children to and from school."

* * *

Lehman Urges State University

Herbert H. Lehman, former governor of New York, appeared at the first public hearing of the special state commission studying the need for a state university to urge that such an institution be established. He mentioned "widespread economic handicaps, overburdened educational plants, inaccessibility of centers of education to persons remotely situated, and discriminatory practices" as barriers which in the past have prevented many qualified young people in the state from obtaining a higher education. He also urged the passage of anti-discriminatory legislation which would apply to institutions of higher learning. Owen D. Young, president of the special commission, has announced that its report will be made in the near future.

* * *

Presbyterian Synod Speaks On Social Issues

The Presbyterian Church, U.S.A., synod of New York adopted with almost complete unanimity a social education and action committee report dealing with several controversial issues. The report called upon Congress "to present a more courageous resistance to private pressure groups and to give serious consideration to the reinstitution of domestic controls designed to keep down the cost of living, raise the level of production, and increase the quantities of food and other materials for overseas relief." Another passage in the report declared that Americans should bring pressure on their own government to provide refuge for the homeless and oppressed rather than bring pressure for the creation of a nationalist Jewish state in a world already cursed with rival nationalisms. A

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SNOW-BLIND
1
We will open the book. Its pages are blank. We are going to put words on them ourselves. The book is called Opportunity, and its first chapter is New Year's Day.
Yes, let us write that first letter we have hesitated over so long, greet that wayfarer we pass by in the street, invite that stranger in to dinner. Therein some have entertained angels unawares.
Let us open the door. See, out-side, snow has fallen, al-tering the landscape, obliterating the known ways. Let us go out and walk in the snow, making our own path. There is no longer any boundary between our garden and our neighbor's garden, no exact geographical line where we could raise a fence if we wanted to. Under the white mantle of days all distinctions are erased—of creed, of color,
"Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted,
17

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- ★ *APRIL*—PERSONALITIES OF SPRINGTIME *by Sue Bailey Thurman, founder of the Afra-merican Women's Journal.*
- ★ *MAY*—*TOGETHER WE GROW* by *Ruth Swanberg Rholts*, sometime president National YWCA Business and Professional Council and Assembly.
- ★ *JUNE*—LARRY, DAN, AND LITTLE SISTER *by Jean Beaven Abernethy*, teacher of courses in Sociology, Marriage, and the Family.
- ★ *JULY*—THE BETTER PART *by Rose Terlin*, Executive Editor of the Woman's Press.
- ★ *AUG.*—A TIME FOR EVERYTHING *by Josephine W. Johnson*, Pulitzer prize winning author of *Now in November.*
- ★ *SEPT.*—PRAYER *by Maude Royden Shaw*, editor of *The Common Cause.*
- ★ *OCT.*—MISTS AND MELLOW FRUITFULNESS *by Bonaro W. Overstreet*, noted author and assistant to her famous husband.
- ★ *NOV.*—ROADS AND VISTAS *by Blanche H. Dow*, head of Department of Romance Languages, Northwest Missouri State Teachers College, poet-author.
- ★ *DEC.*—*A NEW GOVERNMENT* by *Louise Dudley*, author, head of the Humanities Department, Stephens College.

DOROTHY CANFIELD FISHER, who has written the introduction to this new devotional classic, says of it: "We need help in the form of reminders of the wholeness of which we, and our families, are parts. Such a reminder and such a help is this book, written sensitively and beautifully by twelve different women."

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resolution opposing peacetime military conscription was adopted without a dissenting vote. Henry Sloane Coffin, president emeritus of Union Theological Seminary, at an evening session made a plea for "grass-roots ecumenicity" in overchurched communities. Francis L. McCauley, pastor of Silliman Memorial Church in Cohoes, was elected moderator of the synod.

* * *

Seminary Provides Extension Service to Pastors

Since its federation with Union Theological Seminary in New York, Auburn Theological Seminary has been rendering a special service to town and country ministers through its extension institutes open to clergymen of all denominations. The fifth of these institutes, to be held Nov. 18-19 at Stamford, will be sponsored by Otsego presbytery. Leaders will be Henry Sloane Coffin and James A. Pike, the latter a converted Catholic who is rector of Christ Episcopal Church, Poughkeepsie. An institute is planned for Skaneateles next spring.

* * *

And So Forth

Social studies teachers in a sectional meeting in Rochester were told by Edwin McNeill Poteat, president of Colgate-Rochester Divinity School, that Americans do not need to fear conflicting ideologies as much as they need to beware of allowing their own thinking to become "so stultified, indolent and smug" that they lose "the crusading zeal of new ideas."

The Genesee county ministers' association has passed a resolution commending J. Morgan Reese, pastor of the Methodist Church in Alexander, for having brought to public attention the menace of polluted wells in his village. Mr. Reese's campaign to secure a community water system brought criticism which led to his resignation from the church for the sake of preserving harmony.

Henry Irving Louttit, suffragan bishop of the Episcopal diocese of Southern Florida, has been elected bishop of the diocese of Western New York. His headquarters will be in Buffalo, his birthplace.

Katherine Blyley has been inaugurated as the first woman president of Keuka College for women. WALTER D. CAVERT.

New Head at McCormick

Robert W. Frank Named President of Presbyterian, U.S.A., Seminary

CHICAGO, Oct. 31.—Robert Worth Frank, professor of religion and Christian ethics at McCormick Theological Seminary here, has been elected fourth president of the seminary. He succeeds J. Harry Cotton, who resigned some months ago. Dr. Frank is the first alumnus to be appointed head of the seminary. He also studied at Wabash College, Northwestern University (from which he received the Ph.D. degree), Harvard, the University of Chicago and the University of Cologne, Germany. For the past five years Dr. Frank has directed the widely attended pastors' summer conferences at the seminary. The largest Presbyterian, U.S.A., seminary in the midwest, McCormick was founded at Hanover, Ind., 118 years ago.

CHARLES L. VENABLE.

Fundamentalists Win Upper Hand

Minnesota Baptists Move Farther from National Body—Disciples Consider Possibility of Joint Effort

MINNEAPOLIS, Oct. 27.—At its 88th annual session in St. Cloud, the Minnesota Baptist convention, now completely dominated by fundamentalists, moved farther away from the Northern Baptist Convention. Delegates voted to revise the convention by-laws to relieve the state executive secretary of any responsibility to the Northern convention. At the same time, notice was given that at next year's session an effort will be made to amend the articles of incorporation in the same manner. Because of the fundamentalists' policy of noncooperation with Northern convention causes, the national body has for several months maintained its own promotional and collection agency in the state. Formerly this work was handled through the state convention.

* * *

No Formal Effort To Withdraw

No effort was made to withdraw from the Northern convention; the strategy seems to be to let the national body cut the ties if this is to be done. Baptists friendly to the Northern convention generally stayed away, because, as one minister put it, "There was nothing we could do after last year's meeting." At that time a slate of officers and board members opposing cooperation with Northern convention causes was overwhelmingly elected. This year no one challenged the fundamentalists, who, according to reports, are considering a definite doctrinal basis for membership in the state convention. John R. Siemens, new state secretary, was given a vote of confidence for his stand opposing liberalism. N. T. Mears, St. Paul layman, was re-elected state president.

* * *

Disciples Consider Cooperation With 'Regular' Baptists

At its 86th annual session in St. Paul, the Minnesota Christian missionary society, state organization of Disciples of Christ, authorized appointment of a committee to study the possibility of a joint convention with Baptist churches of the state "and other united efforts." No recognition was made of the tangled Baptist situation in Minnesota, but it was understood that the Disciples would seek unity with the Northern convention sympathizers rather than with the fundamentalists. E. A. Finstrom, executive secretary of the Twin Cities Baptist union, an affiliate of the Northern convention, was a speaker at the Disciples convention. Forrest L. Richeson, minister of Portland Avenue Christian Church, Minneapolis, was re-elected president of the society.

* * *

Congregationalists Debate Proposed Merger

Congregationalists of the Twin Cities heard the advantages and disadvantages of the proposed union of their denomination with the Evangelical and Reformed Church discussed at their annual meeting here. Simon A. Bennett, Muncie, Ind., superintendent of the Indiana Congregational conference, said the union might pave the way for a still larger union and "would give us a more representative church, geographically and organizationally." The heritage of each church would enrich the other, he said, and the merger would give the church greater strength in discharging its spiritual tasks. In presenting the disadvantages, Arthur C. McGiffert, president of the Chicago Theological Seminary, expressed concern that Congregationalists might lose some of their freedom and that creeds might be fastened too rigidly upon the united church. Historic and cultural differences might prevent a real and complete union, he added. Sentiment at the meeting was reported generally favorable to the merger, but no vote will be taken until next spring. Ezra Meckel, Anoka minister, was elected new moderator of the association.

* * *

Presbyterian Moderator Urges Lay Participation

The Presbyterian Church in the U. S. A. has requests for 500 new churches which it "could build tomorrow morning if it could provide the initial pump-priming and could man them." Wilbur F. LaRoe, Jr., moderator of the denomination's General Assembly, made this statement when he came to address the 90th anniversary observance of Westminster Presbyterian Church, Minneapolis, of which Arnold H. Lowe is the pastor. LaRoe, the fourth layman to be moderator of his denomination, urged laymen to assume greater responsibility in their local churches. "Laymen must bridge the gap between church and community and make Christ felt in every area of life," he said. "Ministers cannot bring Christ into the factory, the courtroom and the business life of the community. Only the laymen can do that. If they don't, Christ is not going to get in there."

* * *

Bersell Criticizes Snap Judgments on Hunger

On his return from 3½ months in Europe, P. O. Bersell, president of the Lutheran Augustana Synod, spoke out against congressmen and other officials who have minimized Europe's food shortages after visiting there. "I do not know what these men have seen or with whom they have spoken," Dr. Bersell said, "but I dare assert that they have neither seen nor sensed the true situation. The economic situation, particularly in central Europe, is deplorable. A feeling of hopelessness prevails in the rank and file of the people. As yet the Allied powers have not succeeded in bringing order out of chaos. There are still 14,000,000 displaced persons and 25,000,000 more homeless. To this is now added the dismal fact of a general crop failure. . . . A dread winter is approaching. American help alone can give real relief."

* * *

And So Forth

The Evangelical Lutheran Church, with national headquarters here, has launched a drive among its 700,674 members to raise $2,000,000 in three months for its "United Mission Advance."

Walter H. Judd, Minnesota congressman, came back from a visit to 22 European countries with the observation that "if we

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want to prevent a shooting war with Russia, we must win the war of ideas." The United States, he said, must launch a campaign of super-salesmanship to offset Russia's anti-American propaganda.

Charles Swindells, Baptist clergyman of Laporte, has left Minnesota and given up his seat in the state house of representatives, where he was known affectionately as "the little minister." A member of the Democratic-Farmer-Labor minority since 1937, Mr. Swindells led the house dry fight in the 1947 legislature and ignored party lines to support Governor Youngdahl's law-enforcement program.

Wilton E. Bergstrand, Augustana Synod youth director, made a 3,000-mile bicycle tour of northern Europe this summer. He reports youth leaders there much concerned over the cleavage between east and west.

The Minnesota council of churches has started a wheat-for-relief collection among state farmers.

WILLMAR L. THORKELSON.

Monmouth College Announces Hymn Competition

Monmouth College, United Presbyterian institution at Monmouth, Ill., is announcing a competition for the best setting of a prescribed metrical version of the 95th psalm for congregational singing. This is the fifth of 10 annual competitions called for by the J. B. Herbert bequest. The competition, which is directed by Thomas Hamilton, closes Feb. 29, 1948.

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Scores Lack of Real Spirituality

Unitarian Minister Tells University of Virginia Audience Churches Do Not Satisfy People's Needs

RICHMOND, VA., Oct. 28.—In a series of discussions on "Religion in the Making" at the University of Virginia Oct. 20, A. Powell Davies, pastor of All Souls' Unitarian Church, Washington, D.C., declared that spiritual maturity must be achieved by humanity if it is to avert self-destruction by its own scientific discoveries. He declared that the outstanding characteristic of religion today is the overwhelming indifference to it. There is a trickle back to the churches because people have a spiritual hunger, Dr. Powell admitted, but, he insisted, the churches are not filling this hunger. "Many churchgoers are scarcely religious at all," he declared. "Some are really atheists. They think they believe in God; they believe in believing in God. What they truly believe in is their own prosperity, their own happiness deified, the due reward of their own virtue." Dr. Powell said that it should be possible to look to the church for guidance on such matters as the rightness or wrongness of waging war, but that "a *Fortune* survey reveals that you can do nothing of the kind."

* * *

Presbyterians Debate Federal Council

The *Presbyterian Outlook*, Presbyterian, U.S., journal published here, devoted practically its entire Sept. 29 issue to "the facts about the Federal Council issue." The consensus of the denomination's leaders seems to favor that body's continued participation in the Federal Council of Churches, although some presbyteries have indicated their opposition.

* * *

Advocate of Conscription Presents Views

Lt. Gen. Raymond S. McLain, one of the men who led the Allied push into Europe, told members of the Richmond civic forum recently that the atomic bomb has outmoded neither warfare itself nor many of the conventional ways in which warfare has been waged. "It is unfair to our children," he said, "to lead them to believe that the millennium of peace and security and righteousness has come when it has not come. America must abandon its inadequate system of training reserves and adopt universal military training." The general declared that lack of reserves to bolster regulars in the next war (which he seemed to feel is imminent) typifies a "policy leading directly to liquidation of our courageous breed." He argued that military training, far from making American youth militaristic, could not and would not counteract the teachings of democracy to which trainees had been exposed in schools and churches.

* * *

Debate Means of Improving Virginia Hospitals

The Virginia health department's plan to give full construction priorities to new hospitals in 7 rural and 2 intermediate areas, and partial priorities to overcrowded

existing institutions in 11 other areas, is under reconsideration because of charges that it would defeat the purposes of the Hill-Burton act, which specifies that the federal government will bear one-third of the costs of constructing, enlarging or improving approved hospital facilities. Senator Neff of Abingdon declares that, contrary to the intention of the Hill-Burton act, the proposed Virginia system would give the immediate advantage in construction to large hospitals which need further expansion. He and W. B. Speck, executive secretary of the league of Virginia counties, point out that many rural hospitals would be unable to make use of their partial priorities because one-third of their ultimate needs would not amount to the minimum limit of 25 beds. The need in both city and rural areas is urgent.

* * *

Former Governor Heads State University

On Oct. 1 Colgate W. Darden, former governor, was formally inaugurated as the third president of the University of Virginia at Charlottesville. In his inaugural address President Darden said: "We are not concerned merely with the development of a great center of learning. . . . As an integral part of the apparatus of public instruction, its incalculable influence should be felt in every community in Virginia. There should be no problem confronting the people of our state that does not engage the interest and the capacities of this institution." He expressed concern over the 75 per cent of high school graduates "who go not to college but to work." "In their hands rests the political control of this country," he said. "It is reasonable to assume that, given the opportunity, they can supply a larger number of able citizens than are now supplied by the colleges and the universities. Unless we are prepared to admit that place rather than content is of first importance in education, we should mobilize the resources of the university behind a carefully prepared program of adult education." President Darden declared that the university is "the most powerful instrument for advancement" the people of the state possess.

* * *

Methodists Call for Admission of D.P.'s

The Virginia annual conference of the Methodist Church, meeting in Roanoke Oct. 21, called upon the government to "admit a just portion of displaced persons under quota plans set up by the United Nations, so that they may become self-supporting citizens." Other resolutions called for support for legislation to create facilities for the rehabilitation of alcoholics, cooperation with other Protestants in the work of Church World Service, distribution of the Mitchell report on state social welfare agencies, and legislative support of the work of the commission by appropriation of adequate funds. A statistical report revealed that the conference has 274,497 members, and that funds raised this year totaled $4,323,220. Randolph-Macon College at Ashland will be honored by Methodists throughout the nation during December when it observes the 160th anniversary of Methodist higher education in America. One of the oldest institutions of the denomination, Randolph-Macon was chartered in 1830.

F. W. BURNHAM.

Report Councils In Forty States

At the Annual Field Department Meeting Executives Hear Plans for More Coordination of Emphases

NEW YORK, Oct. 31.—At the fall meeting of the Intercouncil Field Department, which brings together executives and field service committees of the eight national interdenominational bodies, it was reported that there are now 40 inclusive state councils of churches. Seven other states have some kind of statewide interdenominational organization, and one has both a council of churches and a council of religious education. Ten of the state councils, seven of them in the south, were either consummated or planned for in the past six months. There are now 669 state, city or county councils of churches in the country. Of these, 257 have employed leadership. There are 44 state and 1,407 local councils of churchwomen. The meeting here heard plans to secure closer coordination of denominational programs and emphases discussed in a memorandum submitted by the Association of Council Secretaries. A committee was appointed to take initial steps toward such coordination in consultation with denominational executives. Its detailed plan of procedure will be reported at the next meeting of the field department.

* * *

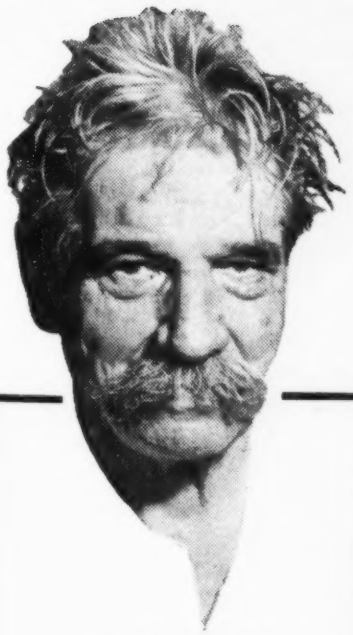
Research Projects Reported

Projects reported at the two-day meeting of the field department included the field research studies of denominational cooperation in state- and city-wide surveys; the "analysis of the work of the church council executive—city and state," which H. LaMarr Rice is conducting under an ecumenical fellowship; and the development of program emphases set up by the Foreign Missions Conference, the Home Missions Council, the United Council of Church Women, the Federal Council and the International Council of Religious Education. The southeastern regional intercouncil office reported significant developments, including plans for a southern regional church convocation to be held in Atlanta Jan. 13-15.

* * *

Meeting Addressed by Melish Transferred from 'Y'

At a meeting held in the Thomas Paine Memorial house in New Rochelle Oct. 21, William Howard Melish, associate rector of Holy Trinity Church, Brooklyn, and one of the seven clergymen who visited Yugoslavia last summer, urged a plan of cooperation between Russia and America "rather than warmongering." The meeting, sponsored by the American Association for the United Nations, had been scheduled for the local Y.M.C.A. building. But after pressure and threats had been brought to bear upon the "Y," the A.A.U.N. agreed to a transfer to the other hall. After the meeting Jesse Thomas, pastor of First Methodist Church, New Rochelle, declared that he no longer had any illusions about "the Catholic Church and its position on free speech." "I am no longer interested in tolerance," he said. "I am interested



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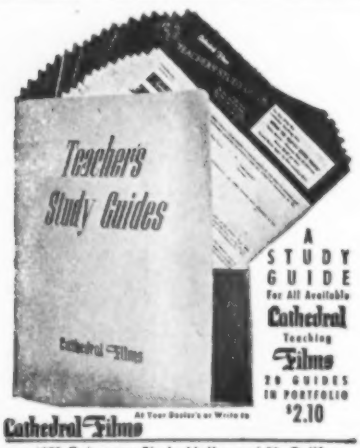

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in espousing a position. . . . In the short space of two days it was revealed to me what an institution whose position is opposed to mine will do when it believes it can do it. Protestants must hang together on some of the basic issues of free speech, free press and free assembly, or we shall hang separately."

* * *

Urge Cooperation in Food Program

The vital importance of the current food saving campaign in relation to the future of world peace was stressed in the World Order Day message of the Federal Council of Churches, which was widely read in the churches last Sunday. "The immediate issue is whether the American people will muster the understanding, sympathy and moral will to meet the overseas food crisis this winter," the message said in part. "The American people must be willing to take farsighted and sacrificial risks for peace, as they have been willing to take calculated risks in time of war." The executive board of the United Lutheran Church has issued an appeal to the 1,750,000 members of the denomination to "conform strictly to the food conservation measures which the President has urged upon us."

* * *

Queens School of Religion Has Record Enrollment

With over 400 students, the largest enrollment in the history of leadership training schools in the borough, the Queens school of religion launched its fall semester this month. Sponsored by the Queens federation of churches, the school has for several years been offering courses for teachers in church schools. For the first time, it has been found necessary to use more than one church to accommodate the classes, which are being held in Union Congregational and Richmond Hill Baptist churches. Eugene Meyer, minister of Pilgrim Congregational Church, is dean. He is assisted by Charles F. Lunn of the Richmond Hill pulpit.

* * *

And So Forth

The dedication of a new building for the 70-year-old *Christian Herald* took place here this week. A life-sized portrait of Daniel Poling, editor, was unveiled. Bishop G. Bromley Oxnam spoke at the ceremony.

More than 800 young people from various denominations, races and areas of the city attended the meeting of the metropolitan Christian youth conference held last week end at the Madison Avenue Presbyterian Church. Principal speaker was Roy A. Burkhart of First Community Church, Columbus, Ohio.

Peng Fu, president of the Lutheran Church of China, arrived in the United States last week to speak at church conferences, colleges and seminaries in the east and midwest under the auspices of the Evangelical Lutheran Church.

Charles B. Foelsch, for five years president of the Chicago Lutheran Theological Seminary, Maywood, Ill., this week began his duties as pastor of Holy Trinity Lutheran Church, Manhattan.

Otto H. Bostrom, for the past seven years pastor of Gustavus Adolphus Church, has resigned to become professor of practical theology and the English Bible at Hanna divinity school, Wittenberg College, Springfield, Ohio.

J. Henry Carpenter.

Iowa Court Rules On Bus Question

Finds Transportation of Private School Pupils in Public Conveyances Is Contrary to State Law

Mount Vernon, Iowa, Oct. 28.—The Iowa supreme court has ruled that the transportation of private school pupils in public school buses is contrary to state law. Under the ruling, funds appropriated to school districts for transportation purposes have been withheld from two districts in which parochial students have been furnished free conveyance by action of local school boards. Since no constitutional question was raised in the decision, the problem will doubtless be presented to future legislatures. By unanimous agreement, the justices commented upon the principle involved as follows: "To place private schools upon the same basis as the public schools would open up a system of control . . . such as would tend to authorize the management and government of those schools by the state."

* * *

Whites Intervene in Injustice To Transient Negro

When a young Negro transient was ordered by local authorities to leave Pacific Junction, Iowa, without finishing a job he had undertaken or be arrested as a vagrant, six young whites in the community—one the high school athletic coach and two veterans—offered to provide him with a place to sleep. They were arrested, charged with "violently and tumultuously assembling" and found guilty. Whatever the final settlement of the case should they appeal it, the young men have focused public attention on the habit of many communities in this area of treating transients inhospitably if their skin-color or nationality happens to differ from the prevailing pattern. The *Des Moines Register* comments: "What is new and glorious about the incident is that here are six men who risked the anger of the authorities and protested against these customary injustices in behalf of a mere passer-by. . . . The world at last is moving toward a broader concept of neighborliness when this can happen."

* * *

Iowa Temperance Forces Study Techniques

Years of frustration in trying to get local option in Iowa have resulted in criticism of the old-line attack on the liquor problem. The social action commission of the Iowa interchurch council recently called a conference attended by 40 representatives of member churches. Discussion revealed that all the conflicting opinions which have plagued legislators are represented among churchmen. The only unity discovered was a determination to explore thoroughly the possibilities of an adequate program and reorganization of temperance activities. To that end the commission was authorized to institute a continuing study committee.

* * *

Jehovah's Witnesses Upheld By Federal Court

Jehovah's Witnesses have won a round in the federal courts in their efforts to

obtain the right to preach their doctrine in Lacona, Iowa. The circuit court of appeals has reversed the decision of the Iowa supreme court which upheld the town authorities and the county sheriff in preventing a scheduled meeting of Witnesses in the town park when citizens threatened violence. In effect, the decision demands that peace authorities protect members of the religious body in the exercise of their constitutional rights. Iowa churchmen hope that the war of nerves which caused the violence in the first place will have subsided when the Witnesses carry out their announced intention of going back to Lacona.

* * *

Omaha Church Council Leads Extension Campaign

Omaha is getting vigorous community leadership in the program of the new executive of its council of churches, W. Bruce Hadley. Fifty-two churches are united in a visitation evangelism campaign. On the second Sunday of the campaign, a 14 per cent increase was registered in church attendance. A committee has been organized to take a hand on an interdenominational basis in the building of new churches and the relocation of churches already established. The council proposes an over-all strategy of church extension, and demands "the habit of taking common counsel among denominational leaders as a helpful and salutary form of Christian cooperation." A two-day conference on church architecture, led by E. M. Conover of Philadelphia, was sponsored recently by the council.

* * *

See Improvement for State Institution

The Iowa board of control has announced a policy of employing competent leadership for state institutions. Dr. Robert C. Kamerer has come from Kansas to head a division of psychological services to the juvenile institutions, and Dr. Charles C. Graves, Jr., a psychiatrist from New Jersey, has taken over supervision of the mental hospitals. These appointments are the result of public agitation, in which ministers have had a part, and of investigation by a legislative interim committee.

* * *

And So Forth

Alert ministerial associations in several Iowa cities have come to the support of the state's attorney general and other officials in a campaign to rid the state of illegal gambling. In Burlington the ministers have done valuable educational work by publicizing the vast profits taken out of the city by gambling syndicates.

Protestant Sunday schools of Council Bluffs staged a unique Saturday afternoon parade as a part of their Rally Day program. Forty floats depicting Bible scenes and symbolizing Christian ideals, two high school bands and a chorus were in the line of march. Thousands of persons watched the parade.

A student has been dropped from the University of Iowa for participating in an attack upon a local rabbi. Although his assailants were arrested, the rabbi refused to press charges.

John R. Mott has been installed as honorary rector of Dubuque University for this year. C. Vin White is leaving the deanship of the university's seminary to become pastor of First Presbyterian Church, Lin-

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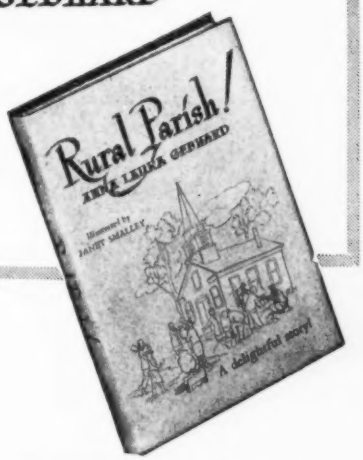

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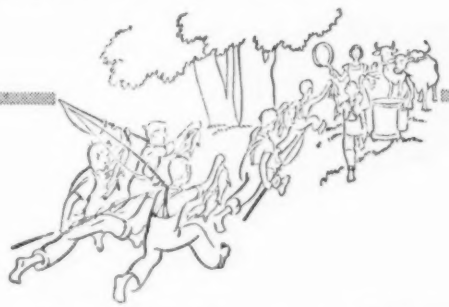
● ARTHUR W. HEWITT says of the book: "I sat down to give RURAL PARISH a preliminary look, and then never left it until it was finished. It has many of the qualities which made *Papa Was a Preacher* so popular. . . The emotional touches are delicate, sure, effective. Her descriptions have high literary art. The whole book is conspicuously well done."

● Not many women with the excellent talents and prime educational equipment of Anna Laura Munro Gebhard would choose rural America as her theatre of service; but she loves it and thrives on it, and writes of it in this book with keen wit and insight. She says: "We feel grateful indeed for our rural parish, for the humble little churches and the friendly people we serve. The kind, cool country has taken us to its heart."

● The fresh and light-hearted sketches by JANET SMALLEY have the same delightful quality which captured readers in *Papa Was a Preacher*.



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coln, Neb., succeeding Arthur Miller, who has gone to Montview Church, Denver.

The United Presbyterian synod of Iowa has elected as moderator Robert J. Stahmer of Ainsworth, a young man in his first pastorate.

Robert S. Michaelson has come from Yale Divinity School to occupy the Protestant chair at the University of Iowa's school of religion.

Bishop Howard R. Brinker of Omaha is the new president of the Episcopal Province of the Northwest.

ALBION ROY KING.

Church World Service Sponsors Immigration of D.P.'s

Early in October a group of 50 displaced persons from the war-ravaged areas of Europe arrived in the United States under the sponsorship of Church World Service. Their coming brings to more than 1,200 the number of refugees who have been aided in resettlement here by Protestant and Orthodox churches. The new arrivals will be housed in temporary hostels until they can be placed in communities throughout the country. Church groups on both national and local levels will cooperate in finding homes and employment for the refugees, and aid them in establishing satisfactory relations in their new communities. The U.S. department of justice recently granted to Church World Service permission to bring in 100 displaced persons from Shanghai, where more than 13,000 refugees from Germany, Poland and Austria are living.

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Project Bay Area Church Council

Hope Eventually to Effect an Official Organization—Plan Conferences in California-Nevada

SAN FRANCISCO, Oct. 22.—At a meeting early last month, representatives of church councils or ministerial associations from eight San Francisco bay area communities took initial steps toward the formation of a church federation for the region. Although formal organization has not yet been effected, the administrative boards of at least two of the groups have officially sanctioned participation in such a federation. The desire of the churches of the area parallels action by municipal units. The problem of integrating the communities of the metropolitan area has again come to the fore with the request from certain towns on the ocean side of the San Mateo peninsula for incorporation with San Francisco. The city's board of supervisors is setting up a committee to explore the matter. Most of the peninsula towns, however, are cool to the idea.

* * *

Plan Series of Area Conferences

The Northern California-Western Nevada council of churches is planning six area conferences to be held during the coming months. Each will begin on a Sunday morning with conference leaders occupying local pulpits to preach on the theme, "The Church in Our Time." Afternoon sessions will consider "The Church in Our Town," and an evening address will be given on "The Church and the State." The council will hold its annual meeting at Oakland Jan. 23, with Henry Sloane Coffin as featured speaker.

* * *

Four New Professors at Pacific School of Religion

At the opening convocation of its autumn quarter Sept. 22, the Pacific School of Religion introduced four new faculty members. One of them, Ralph D. Hyslop, gave the convocation address on "Our Wisdom and God's Will." "We are not fighting a delaying action against a superior foe," he said. "We are announcing and expressing, in our lives and in the lives of all whom we reach, a cosmic victory which is already won, the fruits of which must be realized anew in each generation. . . . The more His life becomes ours, the more His victory will be realized in us. The more certain and steady the witness of the Christian community to His presence within it, the more sure will be its advance in the world."

* * *

Former Archbishop's Body Returned from Rome

The body of Edward J. Hanna, formerly Roman Catholic archbishop of San Francisco, was brought back here recently and entombed with elaborate ceremonies in Holy Cross cemetery. Archbishop Hanna, who retired 11 years ago and went to Rome, died in 1944. During his 21-year term as leader of the Roman Catholics of this area, he had established himself in the hearts of many Protestants as well as in those of

his own flock, and many of them were among the mourners who met his remains.

* * *

Conduct School for Christian Service

The San Francisco council of churches opened its annual school for Christian service Oct. 13. The school will run for six consecutive Monday evenings. One of the courses, sponsored by the council's Christian family life commission and taught by experts in the field, is on "The Church Plans for Marriage." Clifford H. Jope, president of the council and pastor of First Christian Church, has been named chairman of the Christian teaching mission which will be held in San Francisco next October. Just before Harry C. Munro, national director of the missions, closed a recent session at Sacramento, a San Francisco committee met with him to plan next year's series here.

* * *

And So Forth

For the second year, California's $65,000,000 sardine crop has failed. The Scripps institute will spend $300,000 in an attempt to find the cause.

After a long fight to gain recognition of merchant seamen as veterans, the American Veterans Committee has given up the attempt—at least in California.

Three race track officials and a contractor here have been fined $23,500 and given jail sentences of from one to three months for using critical building materials for "unnecessary" construction. The track corporation was fined $90,000 on the same charge.

Protestant leaders from throughout the bay area gathered at Central Y.M.C.A., San Francisco, Sept. 23 for a meeting with E. Stanley Jones on his "crusade for a united church." In the evening, Dr. Jones addressed an audience of 1,200 persons at Calvary Presbyterian Church.

Willis Church Lamott, secretary of missionary education for the Presbyterian Board of Christian Education, has assumed his new duties as professor of missions at San Francisco Theological Seminary. An alumnus of the seminary, Dr. Lamott was formerly a missionary to Japan and editor of the *Japan Christian Quarterly*.

After 25 years as pastor of Calvary Presbyterian Church here, 70-year-old Ezra Allen Van Nuys left Oct. 5 by plane for the east, where he will begin his new work as a leader of the Presbyterian "New Life" movement.

W. Edgar Gregory.

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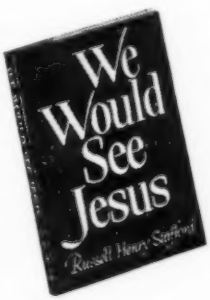

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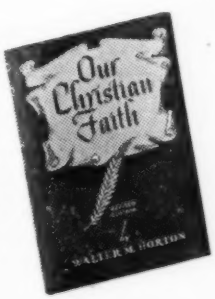

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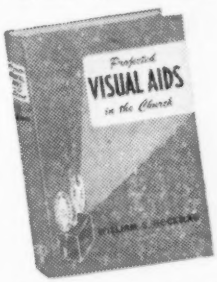

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Puerto Rico Not Satisfied by Bill

Islanders' Hope for Self-Determination Dashed by Congress' Pacification: Right to Elect Governor

CAYEY, PUERTO RICO, Oct. 16.—There was little celebration in San Juan over the fact that the last Congress passed a bill which allows Puerto Ricans to elect their own governor. Although this represents a step in the island's trek toward self-determination, it certainly is not what was hoped for and probably not what was due this misunderstood U. S. possession. For a number of years there have been attempts by interested congressmen and private citizens to introduce legislation which would give Puerto Ricans the right to choose their status of government. The Tydings-Piñero bill named three possibilities among which the people might choose: independence, statehood or dominion. It seems that after such attempts are referred to the committee on territories and insular affairs they die or are hushed up—or are completely ignored. If Congress thought it was offering a pacifier to this populous island by conceding the gubernatorial election instead of framing more inclusive legislation, the evidence here leads one to think that it was mistaken. Regardless of the views and party loyalties of the people here, they do not feel that they have been given democratic consideration, but merely a concession.

* * *

Evangelical Leaders Visit Mainland during Summer

Many leaders in the churches of Puerto Rico went to the mainland during the summer for conferences and conventions and personal visits or for educational purposes. A number of them spent their time visiting summer youth camps as "missionaries," telling the story of Puerto Rico to people who had supposed the island was near Guam or the Galapagos instead of only four hours by air from Miami. One result is particularly encouraging: these visitors returned full of enthusiasm for and confidence in the youth of the United States. One visitor reported that he was impressed by the earnestness and determination of the young folk and felt that young people here could well profit by their example.

* * *

Evangelical Seminary Installs Webber as President

On Sept. 12 Aaron F. Webber was installed as the third president of the Evangelical Seminary of Puerto Rico, 28-year-old interdenominational institution at Río Piedras. Dr. Webber had been released reluctantly by the Baptist mission, of which he has served as general missionary for several years and with which he has been intimately associated throughout his 16 years in Puerto Rico. At present Francisco Colon Brunet is serving as interim general missionary besides filling his regular post as pastor of First Baptist Church, Río Piedras. At the service, Florencio Saez accepted the charge presented to him by Angel Archilla Cabrera, president of the board of trustees, to be dean of the seminary, and Domingo Marrero Navarro was officially installed as full professor.

* * *

Seminary Looked to For Leadership

President Webber addressed the convocation of alumni, officers and friends of the seminary gathered for the service on "The Evangelical Minister Facing the Problems of Puerto Rico." His subject was timely, for the Association of Evangelical Churches on the island is coming to look to the seminary for real leadership in a time of problems. There is no great postwar boom in Puerto Rico except in the matter of prices, and unemployment, particularly in the rural areas, has become a terrible scourge. The churches in the association are not yet producing candidates for the ministry in large numbers. This is not true of other groups. For instance, the seminary of the Defenders of the Faith (Gerald Winrod's followers) has nearly 100 students enrolled. The Pentecostal Seminary has a large enrollment this fall. There are rumors that yet another group is to open a seminary in San Juan.

* * *

Effective Foundation Work Done On University Campus

One of the effective pieces of work being developed by the Association of Evangelical Churches is the university project directed by Miguel Limardo. This year well over 800 Evangelical students from all parts of the island are on the campus of the University of Puerto Rico, where Mr. Limardo carries on student foundation work on an interdenominational scale. Personal contacts, aid in finding decent housing (a real problem where there are *no* dormitories for men and insufficient facilities for women), counseling, group meetings both weekdays and Sundays make up a part of the program at present. Mr. Limardo is also encouraging the formation of a group of Evangelical professors in the university and seminary which would provide opportunities for fellowship and strengthen the Protestant voice on the campus.

* * *

And So Forth

The Methodist Church is continuing its plans for expanded community work on the island of Vieques in spite of the U. S. navy's decision to take over the eastern end of the island in addition to the western third, which it already holds. The Protestant Episcopal Church has also been carrying on work on Vieques.

One decision to be made at the Nov. 13-15 meeting of the assembly of the Association of Evangelical Churches will have a marked effect upon the future course of Protestantism in Puerto Rico. This is whether or not any group which seeks to enter the association will be admitted.

RICHARD E. JOHNSON.

Bloomfield Offers Graduate Study for Working Pastors

Bloomfield Theological Seminary, Presbyterian institution in Bloomfield, N. J., has initiated a graduate program under which working pastors may qualify for Master of Theology degrees. Three "unconventional" courses offered in the program are in the seminary's department of human relations: industrial chaplaincy, group relations and group antagonisms, and organized labor.

Archbishops Hold Barnes Irregular

York and Canterbury Agree that Bishop of Birmingham's Book Is Not in Line with Anglican View

LONDON, Oct. 22.—In an address to the joint synod of convocation of York today, Dr. Garbett, archbishop of York, agreed with the Archbishop of Canterbury's judgment that the recent book, *The Rise of Christianity*, by Ernest W. Barnes, bishop of Birmingham, does not represent the teaching of the Church of England. He said that the only importance of the book is that it is written by a bishop in charge of a diocese, and expressed regret that such a book should have been written by the holder of such an office. Although there is no question, as Dr. Garbett pointed out, of any proceedings being taken against Dr. Barnes, it is fitting that the two archbishops should publicly and uncompromisingly dissociate themselves from the opinions expressed in the book.

* * *

Archbishops Do Not Act as Censors

The Archbishop of Canterbury's statement that if he held such views as Dr. Barnes sets forth in his volume his conscience would not permit him to continue holding office as a bishop of the Church of England is a serious one to be made so early in a public discussion. We may expect rapid action. It is clear that although the archbishops have a great part in offering direction, they have no function as censors. When the Bishop of Birmingham was appointed, those who trusted his loyalty to the church did not expect him—any more than they expected any of his brethren—to define matters still undefined. The church in some respects has always had to follow a perilous path between two steep places. Dr. Barnes conceived it his duty to say what he did, and when he is clear upon a matter he does not hesitate to act. By disposition he is not interested in metaphysical truths, but in the practical side of things—"in the synagogue rather than the temple."

* * *

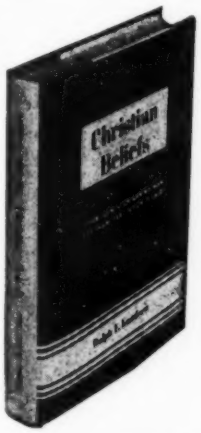
Debate Changes In Government

There has been abundant discussion of the new government and of the reasons why resignations and dismissals have been demanded. When Mr. Shinwell paid his weekly visit to the mines, a voice cried out that the manner in which he had lost his office as minister for fuel was an affront to the miners. Shinwell answered that he would remain loyal to the government and take the office of minister of war (outside the cabinet), but he seemed hotly to resent the change he had been forced to make. In the new line-up, there has been no marked swerve to the right, but a swift and unmistakable invitation to youth not only to follow but to lead.

* * *

Notable Biography Appears, Another on the Way

Until a short time ago there were three Cambridge scholars of varied age and rank living in one wing of Jesus College: Sir Arthur Quiller-Couch; Bernard Lord Manning the historian, theologian and anthol-



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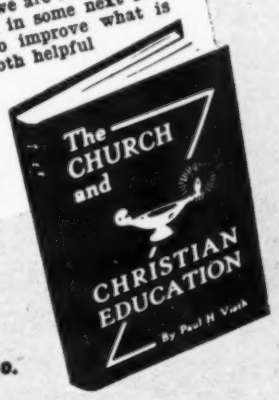

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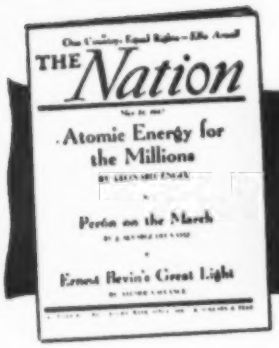

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By CAREY McWILLIAMS

ogist; and Mr. Brittain. Only Brittain is left. He has proved himself a masterly biographer for his two friends. The volume on "Q" is just out. It is good news that it will be followed by the exercise of an anthologist upon the anthologist himself. In a little volume which shows that it has done service for more than 60 years I find some of the verse parodies in which "Q" revelled in his glittering youth. One, intended to be in the manner of Walt Whitman, goes thus:

"I see the rapport of bowler and umpire,
I do not see that I am out, O you umpires!"

"Q" was always ready with his verses and sketches and jests. His lines upon Oxford, which appear in *The Oxford Book of Verse*, are considered to come as near to perfection as the verse of mortal man can come upon that theme. Then for years there came from his pen a stream of witty and pleasant stories set in his native Cornwall. I like to think of "Q" and Manning walking to lunch together on Sundays after their hour in their own churches, Anglican and Congregational. As it happens, last night on the Third Program we heard one of Manning's classic sermons.

* * *

And So Forth

Sidney Dark, who was editor of the *Church Times* from 1924 to 1941, when he retired, died this week. Mr. Dark was a journalist of many gifts, a biographer, historian and student of politics.

The hour is not far off when Sidney M. Berry must leave his post as secretary of the Congregational Union. Leslie E. Cooke of Coventry has been chosen as his successor.

EDWARD SHILLITO.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Bulldog Drummond Strikes Back (Col.) *Melodrama.* New series about the amateur detective and Scotland Yard has the virtue of concealing the solution until the climax, is *better constructed than average detective fare.* M,Y

Forever Amber (Fox) *Drama* based on novel set in time of Charles II, about a girl who rises from poverty by succession of amorous alliances to equal rank of the original object of her affection, then loses out in the end. In admirable technicolor, handsomely set and costumed, this attempt to picture ruthless ambition becomes rather the tale of a lady more victim than transgressor, is stiffly performed, strangely *unmoving.* M

Monsieur Verdoux (UA) *Drama* about a dapper Parisian Bluebeard, written, scored, directed and acted by Charles Chaplin in departure from the comic tradition of his earlier efforts. Announced as a "comedy of murders." Certain sequences in which star reverts to traditional pantomime are delightful satirical comedy. But comedy and murder do not mix, and film's thesis—that the individual's crime is slight compared to society's as exemplified in economic exploitation and war—does not as here treated hold water. *Disappointing.* M

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Best Years of Our Lives, Boomerang!, Brief Encounter, Crossfire, The Farmer's Daughter, Great Expectations, The Late George Apley, Man's Hope, Miracle on 34th Street, Mother Wore Tights, My Darling Clementine, Odd Man Out, The Sea of Grass, Stairway to Heaven, This Happy Breed. 11-12-47

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As a theologian he has had a great influence on modern religious thought through his interpretation of the life of Jesus.

At present, Schweitzer is a medical missionary in which capacity he has devoted many years to the task of lifting the burden of disease from the natives of French Equatorial Africa.

The story of such a dynamic personality is certainly worth the telling and Mr. Hagedorn has written a brilliant tribute to Schweitzer in this new biography. **$3.00**

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